THE MADRAS CHRISTIAN COLLEGE MAGAZINE

" They are slaves who dare not be
In the right with two or three."

VOL. XI.

JULY 1893—JUNE 1894.

MADRAS: LAWRENCE ASYLUM PRESS, 166, MOUNT ROAD.

1894.

CONTENTS

	Page
THE GLADNESS OF RELIGION :—R. Scott, M.A.	1
STOICISM : AN ELEMENT IN THE FORMATION OF CHARACTER :—James M. Russell, M.A.	8
KAMALA : A STORY OF HINDU LIFE :—Krupa Satthianadhan	20, 84, 224, 286, 351, 409, 537
ASOKA :—P. Nagabhushanam, M.A., ...	31, 73
THE PROBLEM OF SUFFERING :—E. Monteith Macphail, M.A., B.D.	65
THE BRAHMAN SETTLEMENT IN MALABAR AND SOUTH INDIA :—K. P. Padmanabha Menon, B.A., B.L.	94, 157, 216
ABSALOM :—P. J. Abraham, B.A.	129
EDUCATIONAL AGENCIES IN MISSIONS :—William Miller, C.I.E., LL.D.	134, 201
POETRY AND THE IMAGINATION :—R. Scott, M.A.	139
A. B. BRUCE'S APOLOGETICS :—James M. Macphail, M.A., M.B.	193, 257, 321
THE IDEA AND AIM OF POETRY :—R. Scott, M.A.	263
THE STUDY OF THE VERNACULARS :—V. Venkayya, M.A. ...	276
CONCESSIONS TO NATIVE RELIGIOUS IDEAS :—T. E. Slater	334
FRAGMENTS FROM AN UNPUBLISHED POEM :—T. Ramakrishna, B.A., F.R.H.S.	357, 480
Dr. BONNEY'S SERMONS :—C. E. G. Crawford, I.C.S. ...	385, 449
THOMAS ARNOLD, HEADMASTER OF RUGBY SCHOOL :—Alexander Miller, M.A., B.D.	395, 455
THE BAB AND THE BABIS :—Edward Sell, B.D. ...	403, 466, 524
COUNT LEON TOLSTOI :—D. Macrae Tod, M.A., B.D.	513
HUMILITY AND POWER : A LESSON FROM THE LIFE OF ST. PAUL :—R. Scott, M.A.	577
SOME NEW NOTES ON MACBETH :—K. D.	584
THE BARBERS OF TULUVA :—M. Babu Rau	599
MORALITY AND RELIGION :—R. MacOmish, M.A., B.D. ...	641
BENTHAM AS A MORALIST :—S. Satthianadhan, M.A., LL.B. ...	650
LESSONS FROM GEORGE ELIOT :—K. Chandy, B.A.	657
COLUMBA'S REMEMBRANCE OF IONA	672
THE PARABLE OF THE TALENTS :—William Skinner, M.A. ...	705
CHARLES KINGSLEY :—D. Macrae Tod, M.A., B.D.	711

Page

ARISTOTLE'S NICOMACHEAN ETHICS:—HIRALAL HALDAR, M.A. 722

LITERARY NOTICES 38, 102, 166, 231, 289, 358, 422, 483, 547, 608, 675, 741

NOTES AND EXTRACTS 45, 110, 171, 238, 296, 364, 430, 491, 555, 616, 683, 746

COLLEGE NOTES 54, 118, 178, 245, 306, 372, 438, 563, 629, 691, 756

SCIENTIFIC AND LITERARY JOTTINGS 55, 120, 183, 246, 309, 375, 440, 500, 567, 631, 693, 758

RECENT PERIODICAL LITERATURE 59, 123, 188, 251, 314, 379, 443, 505, 572, 636, 699, 763

INDEX.

[*Titles of articles are printed in capitals, titles of books reviewed in italics.*]

A. B. BRUCE'S APOLOGETICS, 193, 257, 321
Abney, Captain, on the colours of various kinds of light, 247
ABSALOM, 129
Adams, Francis, on Rudyard Kipling, 384
Advanced Physiology, by John Thornton, 615
Ancient India, by R. C. Dutt, 38
Anderson Hall, the, 179
Anti-nautch movement, the, 296
Archæology in the N.-W. Provinces and Oudh, 378
Archer, William, on recent plays, 767
ARISTOTLE'S NICOMACHEAN ETHICS, 722
ASOKA, 31, 73
Asquith, H. H., a sketch of his career, 768
Asylum Press Almanacs, The, 491
Auberon Herbert, the Hon., on political leaders, 316
„ 'The Ethics of Dynamite', 765
Autonym Library, the, 762
Avery, Professor, on the religion of the aboriginal tribes of India, 116

BAB AND THE BABIS, THE, 403, 466, 524
Bainbridge, Emerson, on the coal-strike, 505
Ball, Sir R.S., on the radiation of heat from the sun, 319
„ „ 'The significance of Carbon in the Universe', 638
Ballantyne, R. M., obituary notice of, 570
BARBERS OF TULUVA, THE, 599
Barus, Carl, on the behaviour of liquids under pressure, 693
Bell's English Classics, 363, 746
Belloc, Madame, on George Eliot, 573
Ben Nevis Observatory, the, 246
Bent, J. T., on Mashonaland, 381
BENTHAM AS A MORALIST, 650
Besant, Mrs., and Theosophy, 498
„ Walter, on literary conferences, 507
„ „ on the Ragged School Union, 765
Bhandarkar, R. G., Convocation Address, 562
Bharata, The, 174
Bishop of Ripon, the, on the Parish Councils Bill, 379
Blaze de Bury, Mdlle., on the life and work of M. Charcot, 448
Blunt, W. S., on the British administration of Egypt, 574
Boswell's Life of Johnson, edited by Mowbray Morris, 40
Bowring, Mr., on the French in India, 511
BRAHMAN SETTLEMENT IN MALABAR AND SOUTH INDIA, THE, 94, 157, 216
British Association, meeting at Nottingham, 310
Brock, Dr., on the progress of the United States, 128
Bromby, Bishop, 'The Church in Wales', 60
Brooks, Phillips, *The Mystery of Iniquity and other Sermons*, 483
Bryce, Professor, on the teaching of civic duty, 124
Büchner, Dr., on the brain of women, 192
Byron's Siege of Corinth, edited by A. Barrett and M. Macmillan, 615

CAILLARD, E. M., 'Man in the Light of Evolution', 445
„ „ on evolution and Christianity, 252
„ „ 'Personality as the Outcome of Evolution', 766
„ „ 'The Divine Response to Human Capacity', 700
Caird, Edward, his appointment to the Mastership of Balliol College, 442
Carpenter, W. B., *Twilight Dreams*, 741
Chalmers Mitchell, P., on Professor Tyndall, 512
CHARLES KINGSLEY, 711
Charpentier, M., on the nature of vision, 248, 695
Chemical phenomenon, a curious, 121
Church in the Roman Empire, The, by W. M. Ramsay, 231
Clive, Lord, by Colonel Malleson, 679
Colclough, J. G., on Home Rule, 59
Coleridge, Lord, on education and instruction, 445
COLUMBA'S REMEMBRANCE OF IONA, 672
Comet, strange experience of a, 568
CONCESSIONS TO NATIVE RELIGIOUS IDEAS, 334

Conversion of India, The, by George Smith, 609
Cook, John, *Physics*, 170
Corruption in American politics, 702
Cow agitation in India, the, 702
Cowper, the Countess, on Realism, 703
Crane, Walter, on America, 511
Crawford, Mrs., on Journalism as a profession for women, 252
Crime, statistics of, 371
Criticism of Indian missionaries, 45, 171
Crockett, S. R., 697, 761
Cunningham, Professor, 'A Living Wage', 505
" " *The Use and Abuse of Money*, 358
Curzon, the Hon. George, on Siam, 126, 190
Cyclone in Madras, a, 375

DARLINGTON, THOMAS, on Disestablishment in Wales, 764
" " , 'The Church in Wales', 60
Davies, J. Ll., on Pearson's *National Life and Character*, 61
Davison, C., on the recent earthquake in Greece, 759
Dillon, E. J., on Ecclesiastes and Buddhism, 572
" " on the Book of Job, 126
" " 'The Primitive Gospel', 60
Dixon, Professor, on explosions in mines, 312
Dobson, Mr., on the artificial lighting of factories, 569
Doctrine of the Prophets, The, by A. F. Kirkpatrick, 166
DR. BONNEY'S SERMONS, 385, 449
Drawing and Design, by E. R. Taylor, 614
Driver, S. R., on Professor Sayce and the higher criticism, 636
Dunn-Gardner, A., on socialism, 506
Dutt, R. C., *Ancient India*, 38

EARL OF AUCKLAND, THE, by L. J. Trotter, 610
Education of Christian children, the, 496
EDUCATIONAL AGENCIES IN MISSIONS, 134, 201
Edward the First, by T. F. Tout, 485
Egerton of Tatton, Lord, on the Manchester Ship Canal, 508
Elementary Course of Practical Science, by Hugh Gordon, 613
Elementary Treatise on Modern Pure Geometry, by R. Lachlan, 41
Elementary Treatise on the Geometry of Conics, by Asutosh Mukhopadhay, 550
Elementary Treatise on Theoretical Mechanics, by Alexander Ziwet, 612
Elementary Trigonometry, by H. S. Hall and S. R. Knight, 682
Elements of Applied Mathematics, The, by C. M. Jessop, 745
Elements of Handicraft and Design, by W. S. Benson, 614
Elements of English Constitutional History, The, by F. C. Montague, 681
Elsdale, Lt.-Col., on scientific problems of the future, 638
English Citizen: His Life and Duties, The, by C. H. Wyatt, 613
English Literature in 1893, 504
English Synthesis, by J. H. Walton, 294.
Epigraphia Indica, 570, 696
Ernest Renan, by M. E. Grant Duff, 102
Essays on Lord Tennyson's Idylls of the King, by Harold Littledale, 106

FABIAN SOCIETY, THE, a manifesto, 383
Farrar, Archdeacon, on sacerdotalism, 126, 252
" " on total abstinence, 700
Fitzgerald, Bishop, in defence of the American Methodist Episcopal Church, South, 191
Football in England, 510
Forbes, H. O., on Antarctica, 576
Four Years in an English University, by S. Satthianadhan, 171
FRAGMENTS FROM AN UNPUBLISHED POEM, 357, 480
Frome Wilkinson, J., on the treatment of the aged poor, 380
Froude, J. A., *Short Studies on Great Subjects*, 486

GEDDES, PATRICK, on university systems, 320
Germanium, 248
GLADNESS OF RELIGION, THE, 1
Gladstone, W. E., on the opium question, 176
Glazebrook, R. T., on electrical standards, 311
God's City and the Coming of the Kingdom, by H. Scott Holland, 675
Gore, J. Ellard, *The Visible Universe*, 427
Gosse, Edmund, on the poetry of J. M. de Heredia, 701
Graham, William, 'Chats with Jane Clermont', 382, 509
Grant Allen, Mr., on immortality and resurrection, 253
" " on the origin of cultivation, 766
" " 'The New Hedonism', 639
Grant Duff, M. E., *Ernest Renan*, 102
Greenwood, F., on Grant Allen's 'New Hedonism', 764

Gregory, Dr., expedition to Mount Kenya, 639
Grenfell, W. H., on bimetallism, 253
Griffin, Sir L., on England and France in Asia, 382
" " on the Opium Commission, 640

Haidar Ali and Tipu Sultan, by L. B. Bowring, 554
Handbook of Public Health and Demography, by E. F. Willoughby, 488
Harrison, Frederic, on Constantinople, 704, 767
" " on Pearson's *National Life and Character*, 127
" " on the teaching of history at Oxford, 319
" Mrs, F., on the revolt of the daughters, 575
Hartog, Prof., on Weismann's theories, 125
Haweis, H. R., on the Mormons, 507, 637
Henniker Heaton, J., on Imperial penny postage, 639
" " on telephones, 768
Hensman, J. M., on caste in the Native Christian Church, 369
Herford, Dr., on religious teaching in English board schools, 573
Hertz, Professor, obituary notice of, 500
Heseltine, J. P., on bimetallism, 508
Hindrances to political and social progress in India, 298
History of England and the British Empire, by Edgar Sanderson, 484
History of India, The, by Sir Roper Lethbridge, 362
Hogan, J. F., on the Colonies and the Imperial Parliament, 381
Home Rule for *Ireland*, *509*
Hostels for students, 178, 180
Hudson, Mr., on superstitions regarding serpents, 704
Humility and Power: A Lesson from the Life of St. Paul, 577
Humphry Ward, Mrs., *Marcella*, 761
Hunter, W. A., on outdoor relief, 638
" " on pensions for teachers, 506
Hutton, R. H., on Mr. Gladstone, 763
" W. H., *The Marquess Wellesley*, 552
Huxley, Professor, reminiscences of Professor Tyndall, 508

Idea and Aim of Poetry, The, 263
Index of plant names, the Kew, 569
Inorganic Chemistry for Beginners, by H. E. Roscoe and J. Lunt, 490
Introductory Modern Geometry of Point, Ray, and Circle, by W. B. Smith, 236

Jacob, H. P., on public school life in England, 240
Jew, the, and modern thought, 256
Jones, O. G., a method of measuring the viscosity of liquids, 632
Jowett, Professor, obituary notice of, 377
Jubilee of the Free Church of Scotland, the, 50

Kamala: A Story of Hindu Life, 20, 84, 224, 286, 351, 409, 537
Kandasawmi Chetty, O., on social responsibility, 364
Kannada-English Dictionary, by F. Kittel, 547
Kelvin, Lord, on Hertz's discoveries, 441
Kidd, Benjamin, *Social Evolution*, 698
Kirkpatrick, A. F., *The Doctrine of the Prophets*, 166
Kittel, F., *Kannada-English Dictionary*, 547
Knight, E. F., *Where three Empires Meet*, 679
Knox, John, his personal appearance, 123
Knox Little, Canon, on ritualism, 189

Lachlan, R., *An Elementary Treatise on Modern Pure Geometry*, 41
Lang, Andrew, and the Psychical Society, 63
Langley, S. P., the bolometer, 632
Lessons from George Eliot, 657
Life and Speeches of Sir Henry Maine, 289
Lindsay, Professor, on Brahmanism, 114
Littledale, Harold, *Essays on Lord Tennyson's Idylls of the King*, 106
Lodge, Oliver, on interstellar ether, 64
Logic, by William Minto, 234
Longmans' Colonial Library, 486, 615, 679
Loyson, Hyacinthe, on his own life, 125
Lushington, Professor, obituary notice of, 187

Macintyre, James, on Renaudot and French Journalism, 317
Mackay, J. S., *The Elements of Euclid*, 744
Mackichan, Dr., on the universities of *Germany*, 494
Macleod, Donald, on Disestablishment in Scotland, 189
Macmillian's Colonial Library, 43, 237, 361, 429, 485, 743
Madras Christian College Day, celebration of the, 182, 245, 307, 430, 438
Mahaffy, Professor, on the future of education, 190
Malaria and acclimatisation, 110
Malleson, Colonel, Lord Clive, 679
Mallock, W. H., on Fabian economics, 576, 639

Manual of Standing Information regarding the Administration of the Madras Presidency, 560
Manual Training Exercises, by W. Hewitt, 614
Marquess Wellesley, The, by W. H. Hutton, 552
Martineau, Dr., on the Gospel of Peter, 61, 318
Martyn Clark, H., on malaria, 110
Mary, by Mrs. Molesworth, 612
Max Müller, Professor, on Constantinople in 1893, 448
" " on Esoteric Buddhism, 190
" " on Muhammadanism and Christianity, 575
" " on the new museum of antiquities in Constantinople, 511
" " on the *Zend-Avesta*, 446
Maxwell, Sir H., on bores, 574
McKendrick, Professor, on electric fishes, 320
Melde, F., a method of distinguishing between the various octaves of a note of high pitch, 694
Meteors, 185
Method of English for Secondary Schools, A, by James Gow, 362
Michelson, A. A., on the accurate measurement of lengths, 501
Miller, A. F., on the light emitted by luminous beetles, 694
" Dr., Convocation Address, 616
" " on self-restraint, 555
" " on teaching universities for India, 304
" Edward, on attempts to better the condition of the labouring classes in England, 447
Mills, L. H., on Zoroaster and the Bible, 508
Minchin, G. M., measurement of the E. M. F. of the light of the stars, 631
Minto, W., *Logic*, 234
Missionary aims and missionary methods, 750
Modern Plane Geometry, by G. Richardson and A. S. Ramsey, 744
Moissan, M., demonstration of the properties of gaseous fluorine, 311
" " on artificial diamonds, 503, 633
Monod, G., on the political situation in France, 379
Montagu Williams, *Round London*, 611
Montagué, F. C., *The Elements of English Constitutional History*, 681
Moore, H. E., on the revival of farming, 506
Morality and Religion, 641
Morris, Mowbray, *Boswell's Life of Johnson*, 40
Morrison, W. D., on prisons, 703
Muhammadans, The, by J. D. Rees, 677
Mukhopadhay, A., *The Geometry of Conics*, 550
Murray Macdonald, J. A., 'The Problem of the Unemployed', 448
Mystery of Iniquity and other Sermons, The, by Phillips Brooks, 483

Nash, V., on the coal-strike, 384
New star, a, 310, 568
Newman, A. S., on cremation, 63
Norman, Henry, on Siam, 123, 380

Papal Encyclical on the Bible, the, 699
Parable of the Talents, The, 705
Parkman, Francis, obituary notice of, 503
Parliament and the Government of India, 370
Parliament of Religions, the, 303, 365
Patmore, Coventry, on Francis Thompson, 510
Pearson, C. H., on the causes of pessimism, 318
" Karl, 'Woman and Labour', 766
Perkins, H. E., on the social and legal rights of Native Christians, 117
Physics, by John Cook, 170
Pickering, W. H., on the satellites of Jupiter, 759
Poetry and the Imagination, 139
Pope and the Bible, the, 61
Power of the press in India, the, 173
Prestwich, Professor, on the position of geology, 317
Primer of Domestic Economy, by E. A. Barnett and H. C. O'Neill, 488
Principles of English Composition, by P. Goyen, 746
Pritchard, Professor, obituary notice of, 56
Problem of Suffering, The, 65

Rae, John, on the eight hours day and foreign competition, 573
" " 'The Eight Hours Day and the Unemployed', 59
Rainfall, a remarkable, 57
" and health, 183
" of Madras, the, 183, 440
Ram, G. S., on the manufacture of incandescent electric lamps, 760
Ramanujam Pillai, V., 'The Religious Basis of Social Reform', 47
Ramsay, W. M., *The Church in the Roman Empire*, 231

Ramsay, W. M., 'The Holy City of Phrygia', 315
Rangacharya, M., on religion and social evolution, 558
Raps, Dr. A., on the photography of air vibrations, 376
Rattigan, W. H., Convocation Address, 627
Rayleigh, Lord, on stellar scintillation, 122
„ „ on the atomic weight of oxygen, 632
Records of Tennyson, Ruskin, and Browning, by Anne Ritchie, 168
Rees, J. D., *The Muhammadans*, 677
Reform of the House of Lords, 701
Religion and social reform, 47
Reminiscences of Bishop Caldwell, 608
Reminiscences of the Great Mutiny, by William Forbes-Mitchell, 485
Rendel Harris, J., on the Gospel of Peter, 189
„ „ 'Tatian and the Fourth Gospel', 444
Replies to Count Tolstoi's criticism of Christianity, 575
Report of Work among the educated classes in Bangalore, 626
Report, the, of the Administration of the Meteorological Department, 244
„ „ of the American Madura Mission, 625
„ „ of the Astronomer Royal, 55
„ „ of the Christian Literature Society for India, 367
„ „ of the College Council, 687
„ „ of the London Mission, Salem, 689
„ „ of the Santal Mission of the Free Church of Scotland, 754
„ „ of the Theosophical Society, 498
„ „ of the Wesleyan Mission, Mysore, 624
„ „ on the Administration of the Madras Presidency, 621
„ „ on the Administration of the N.-W. P. and Oudh, 746
„ „ on the Administration of the Punjab and its Dependencies, 683
„ „ on Public Instruction in the Madras Presidency, 491
Ricco, Professor, on the velocity with which earthquake shocks are propagated, 760
Riots in the North-Western Provinces, the, 238
Ritchie, Anne, *Records of Tennyson, Ruskin, and Browning*, 168
Rizzo, G. B., on the absorption of light by platinum, 248
Roberts, W., on stamp-collecting, 768
Robertson Smith, Professor, obituary notice of, 634
Ropes, J. C., on the *Battle of Waterloo*, 249
Round, J. H., on the Battle of Hastings, 185
Round London, by Montagu Williams, 611
Rule for finding the day of the week, 120
Rungapillas, a diary written by him, 378

SANDERSON, EDGAR, *History of England and the British Empire*, 484
Satthianadhan, S., on the growth of the Native Christian Community, 368
„ „ *The Rev. W. T. Satthianadhan*, 295
Sayce, Professor, on serpent-worship in Egypt, 316
Schaeberle, J. M., a mechanical theory of comets, 567
Scott Holland, H., *God's City and the Coming of the Kingdom*, 675
Screen for delicate electrical instruments, a, 760
Sea-Power, 446, 447
Sell, E., 'The New Islam', 190
Sheldon Amos, Mrs., 'The Evolution of the Daughters', 701
Siam, 123, 126, 128, 190, 380
Sinclair, Thomas, on Home Rule, 124
Sinnett, A. P., on Esoteric Buddhism, 62
Smart, Mr., 'Is money a mere commodity?', 384
Smith, Sir William, obituary notice of, 313
„ Walter, on the relation between science and religion, 48
Social Reform in India, 435
SOME NEW NOTES ON MACBETH, 584
SONNET, A, 482
Spencer, Herbert, reply to Professor Weismann, 443
St. George Mivart, Professor, on Professor Huxley's Romanes lecture, 192
„ „ „ 'The Index and my Articles on Hell', 447
St. John Hope, W. H., on the site of the ancient town of Calleva, 255
Standard of length, a natural, 120, 501
Stead, W. T., on London and Chicago, 763
Steel, Mrs., *Miss Stuart's Legacy*, 429
Steeves, G. W., on sanitation, 509
Stephen, Leslie, on Professor Huxley's Romanes Lecture, 188
Stevenson, R. L., 63
„ „ *Catriona*, 313

Stoicism: An Element in the Formation of Character, 8
Study of the Vernaculars, The, 276

Tanganyika, Lake, an interesting feature of, 57
Telugu Zenana Magazine, The, 175
Temple, Sir R., *Life in Parliament*, 570
,, ,, on Siam, 128
Text-Book of Domestic Economy, A, by F. T. Paul, 488
Thin, Dr., on leprosy, 510
Thomas Arnold, Headmaster of Rugby, 395, 455
Thomas, D.A., on the Eight Hours Bill, 767
Thomson, J. J., on the effect of electrical discharges on water vapour, 376
Thorpe, Professor, on the recent solar eclipse, 127
Tolstoi, Count Leon, 513
Tolstoi, Count, on Christianity, 512
,, ,, on religion and morality, 637
Tout, T. F., *Edward the First*, 485
Trotter, L. J., *The Earl of Auckland*, 610
Twilight Dreams, by W. B. Carpenter, 741
Tyndall, Professor, obituary notice of, 442

Unscrupulous journalism, 171
Upper Secondary Examination, the, 243
Use and Abuse of Money, The, by W. Cunningham, 358

Venkayya, V., The Madras Museum Plates of Jatilavarman, 53
Visible Universe, The, by J. Ellard Gore, 427
Vogel, Sir J., on bimetallism, 508

Wallace, A. R., on the House of Lords, 507
,, ,, on the ice-age, 384, 446
Walton, J. H., *English Synthesis*, 294
Ward, Wilfrid, *William George Ward and the Catholic Revival*, 422
Washburn, George, on Christianity and Muhammadanism, 380
Watts, Theodore, on Tennyson as the poet of evolution, 318
Weather in Madras, 55, 309, 375, 440, 758
Wedderburn, Sir W., on the Bombay riots, 254
Wedgwood, Julia, 'The Message of Israel', 315
Weismann, August, reply to Herbert Spencer, 251, 314
Welldon, J. E. C., in defence of the public schools of England, 255
Where three Empires Meet, by E. F. Knight, 679
Wild animals, the destruction of, 370
'Wilkes', 256
William George Ward and the Catholic Revival, by Wilfrid Ward, 422

Yerkes telescope, The, 121
Young, Norwood, on Australasian indebtedness, 574

THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

JULY, 1893.

THE GLADNESS OF RELIGION.

Of the first Christians it is said, in the simple language of their time, that they "did take their food with gladness and singleness of heart." Such was the freshness of faith in that bright dawn of the new epoch. The hour had come in the awakening of the breath of Heaven, which at once stirred new life in the hearts and souls of men and dispelled the clouds that had risen across the face of the Sun of Righteousness. This awakening was, in Scriptural phrase, the descent of the Holy Ghost. That Spirit, in the common possession of which the believers shared a new and common life, was in its essential character the Spirit of truth and of holiness—to teach truth and rouse to holy living was its divine commission—but in the consciousness of its receivers it was more immediately a sense of power and an inspiration of joy. Hence we read so oft of boldness and of gladness. But in far earlier ages joy had been a note and an element of religion, and epochs of spiritual energy or seasons of revival have ever left their mark in permanent additions to the song and psalmody of mankind. Such joy must, however, be differentiated not only from the orgies of Bacchanalian revelry but from all the vain laughter of a giddy world. Joy must be seen in its source, its object, its manifestation, and its result before it can be pronounced sacred or divine. The joy of Israel was in Jehovah, the holy One and the gracious, the faithful and the strong, Him who had been the deliverer of the people and the moulder of their history, their stay in trouble and their hope in an uncertain future. The Christians rejoiced in "the Lord"—one whom they had found to be a Prince and a Saviour—a Prince of loveliness and a Saviour from evil. They rejoiced not with random mirth but with "joy of the Holy Ghost." If the object of one's affection is an impersona-

tion of the true, the beautiful, and the good, the joy that it inspires is necessarily noble; but the apostolic band believed that their joy had another aspect—that it was part of the gift directly communicated to the soul by the Spirit of God. To religious thought life in all its reality is derived from God. This is true alike of the natural and the spiritual. And in every form of being undestroyed by the waywardness of man we may see the impress of God. And so life carries in it evidences of the character of the Eternal Mind.

Look at man as he emerges in creation. He is naturally happy: he finds pleasure in every healthful exercise of his faculties. Lowest the joy of mere existence, seen at best in children, shared by the birds or the lambs or wherever hunger or disease or care has not been known. Higher is the happiness of mind; gladness in feeling, discernment, imagination, thought; pleasure in the fine arts, in music, painting, architecture; delight in discovery and invention, in the fields of knowledge and the triumphs of reason; joy in the good, in its manifestations and successes. Poetry has been defined by a poet of rare genius as "the record of the best and happiest moments of the happiest and best minds." So, too, there is high pleasure in action and achievement, delight in battle and in difficulty, the stern joy that warriors feel in foemen worthy of their steel. Such joy it is that gives the strength and the buoyancy by which men live laborious days, perfecting works of patient toil or executing enterprises of peril and privation. Religious life calls into play the same faculties of mind and heart. It has its visions and emotions, its hopes and aims, its ideals and energies. It has the joys of common life elevated, sanctified, refined, ennobled. But what I wish to emphasise is that all this experience is a testimony at once to the Love and the Joy of God. We are as God has made us. And if history, if providence, if life in innumerable forms, testify to the goodness of the Creator much more is this testimony borne in the gospel of redemption, in the message of salvation. To them that listen the voice of revelation proclaims that God is Love. His purposes and plans and gifts of grace are born of love; nay, his very being is Love. But Love possesses Joy. What are benevolence, beneficence, bounty, but joy or blessedness communicative? God's love as shown to man is the outward manifestation of a self-imparting, self-diffusing joy which lives in the heart of the Eternal Love.

Again, approach the subject from the side of nature. In the stars of heaven or the flowers of earth, in hills and seas with their

multitudinous life, in the green garment of summer and the fine fragrance of the meadows, in the forms of living creature and of lifeless crystals—wherever the discerning eye is cast, we are struck first perhaps with marks of power and intelligence but next and in no less degree with the signs of beauty. "A thing of beauty is a joy for ever." Instinctively we connect beauty with charm, harmony with sweetness or delight. It is joy to behold the works of nature, joy to us with our dull faculties. But the joy of beholding is not comparable to the joy of creating. It is pleasant to study a fine painting or a fine poem, but there was a deeper pleasure in the heart of the poet and the painter. God is the Architect and Artist of the universe. Its beauty is a witness to His Joy.

Thus on the threefold evidence of life, of nature, and of revelation we call God blessed, and in longing to share the divine nature we seek to participate of heavenly joy. Now spiritual life is the life of God manifested in the life of man when in the human soul the Divine image is recreated and in human intercourse the works of God are wrought. This is regeneration or renewal. Primarily it is righteousness, truth, holiness, secondarily peace, love, joy. These are conditions of God's life which, in that life, are communicable to man. Thus Paul calls them the "fruit of the Spirit." Thus goodness and gladness alike come in the breath of that blessed Agent. But fruit on earth is various. The true is shadowed by the false, the genuine by the counterfeit. The round ripe fruit of holy joy grows only on the tree whose stem is righteousness, whose roots are in the hill of God, and whose leaves are fanned by the breath of Heaven. So of the community. The coming of the Kingdom is the manifestation of heaven upon earth; heaven in its holiness, heaven in its happiness. The "righteousness, peace, and joy" that are its notes are the reflection on earth of the holiness and the blessedness of the Home above.

My main purpose, however, is to indicate objective causes of joy, perennial sources of holy gladness, open unto man. I write, of course, from the standpoint of Christianity. Scripture speaks of wells of salvation from which in life's journey travellers may draw water with eager joy. Such wells, furnishing even in arid wastes oases with green pastures and sheltering trees and refreshing springs and peaceful gladness, let us briefly contemplate. And first these four aspects of the life of inner experience.

(1) Fundamental is the joy of Redemption. Deliverance from sin and guilt and bondage and death; knowledge of pardon and

reconciliation; consciousness of the Divine love and the Divine help; new views of the soul and of life, of moral beauty and of spiritual destiny; in one word, of inexhaustible fulness, salvation:—many-coloured is the joy these words imply. It is the dawn of heavenly bliss when the spiritual eye opens to behold the vision of God and the hand of faith grasps the outstretched arm of saving power.

(2) Again, consider the religious spirit or temperament. It is a spirit of faith and hope. How different is the new trust and filial confidence from that old fear of fate or dread of destiny which darkened with care even the classic world. In all forms of life it is not the man of faith but the doubter that is gloomy and ill at ease, not the man of hope but the despondent that is comfortless and fearful. Faith and hope secure an elevation of spirit that carries with it a constant joy. And when we think of them not merely as expressive of a happy temper permeating life and work but as penetrating into the unseen and seeing the invisible, until the joy of life militant blends with the joy of life triumphant, then may we imagine something of the gladness which the persecuted disciples described as "unspeakable and full of glory."

(3) Next, take feeling and affection. In Christianity the supreme word is *love*. Love rising through the whole inner being of heart and soul and mind, and going forth towards man and God—that is religion. To foster, to rear, to cherish this grace is the aim of Christian teaching and the end of Christian endeavour. Such love in its exercise and return involves bliss. Love of the home and family, of friendship and of fellowship—these are aspects of happiness. It is the man of envy and ill-will that is debarred from the gladness of the festive gathering, from delight in the success of others, from the privilege of being loved. The love of mankind—whether we call it humanity, charity, brotherliness, or philanthropy—is no less a source of rich and true joy. It is the first precept of practical religion. But better than the love of man is the love of God. Human love is uncertain. Earth is a scene of change. Things temporal fade. Love clasps grief. In God are truth, beauty, goodness, eternal. The love of God is love of the unchangeable. This is the dim desire of every aspiring soul. This is the true goal of our affection. Love, not of ideal beauty or perfection, but of a living and loving Heart to whom perfect beauty belongs. And it is because Christ, in the fulness of His own loveliness, has revealed as pertaining to His Father and our

Father such a heart of love, that He is to every disciple the centre of supreme affection and a well-spring of perennial joy.

(4) Lastly, religious thought. Love, Paul writes in a surprising category of its merits, *"rejoices in the truth,"* truth moral and truth intellectual too. The coming of Christianity meant to the world the emancipation of mind, the enfranchisement of reason. On the one hand it wrought deliverance from superstition and formalism, from the bondage of custom and the cruelty of caste. On the other hand it saves from ignorance and presumption, from a flippant shallowness or a despairing unbelief. It revealed the nobility of goodness. It pointed to the unity of nations. Through it became possible the full expansion and development of the individual mind and of the human race. It brings a largeness and breadth of view as well as a brightness and freshness of impression that are fruitful of joy. It secures contact with the choicest thoughts of seer and sage. Above all it concentrates thought on the immensity and majesty of God. The medieval mystics used to say that the highest felicity of heaven was to be found in the beatific vision. Vision means full, direct, immediate knowledge. And this vision—the prize of the pure—was not only a vision of the Blessed, it was a vision which made the beholder blessed. Similarly all contemplations of the high and holy tend to awaken an ennobling pleasure.

So far of the inner life. Now let me recount with even greater brevity four aspects of the outer life of action or expression.

(1) The exercises and ordinances of religious service; the worship of God and the communion of the worshipper; the sabbaths and feasts of joy; the whole sphere of adoration and praise: this tends to keep alive in the heart love and friendliness towards man and towards God love, gratitude, admiration, veneration. The goodness and glory of God in nature and in history, in human experience and in the divine transcendence, are kept vivid in the mind and made to minister to holy gladness. Conversely, the great anthems of praise and devotion, the splendid oratorios and vast cathedrals, with all the creations of artistic genius in music and in painting, bear witness to the triumphant joy of historic Christianity.

(2) The activity of religious zeal. There is pleasure in beneficence, in general philanthropy, and there is a special pleasure in the special philanthropy of religion—in being able to rescue and restore the fallen and the miserable. Christ compared his joy in this work to the delight of recovering a lost and valued possession. In the apostle of the Gentiles we see pre-eminently this joy in

labour. For the furtherance of the Gospel he gives thanks with joy. A loyal church is his joy and crown. With joy he beholds its order and stedfastness. In its unity and love his joy is fulfilled. It is joy to behold but greater joy to share in promoting the progress of the kingdom of truth and righteousness, of equity and happiness.

(3) The bearing of religion on life's afflictions. Some aspects of this great subject may be learned from the 'soothing thoughts' and philosophic mind of Wordsworth or from the splendid *In Memoriam* of Tennyson. Assuredly Christianity blesses the mourners. Even as regards this life Paul wrote that he rejoiced in tribulations because to the lovers of God they wrought good—tribulation working endurance, and endurance triedness, and triedness a hope that made not ashamed. So in the dark hour Christ bequeathed peace and the fulness of his joy. It is suffering that pre-eminently proves the higher happiness of the religious.

(4) Last, what might well have been first, the joy of obedience or holiness. Obedience is faith in action; holiness is religion in life. And as natural happiness depends on health or haleness of body so spiritual happiness depends on health or wholeness, that is holiness of soul—holiness with the full exercise of the soul's faculties. The connection of the two I shall not here attempt to explain. Full explanation is perhaps impossible. The happiness attendant on virtue has been compared to the fragrance that belongs to a flower. The perfume of the rose, the burnished iris of the dove, the charm and delicacy of colour on the petal of many a tender flower—these are part of the life and mystery of nature. So spiritual joy. As the soul lives by clear thought and pure affection, rising on wings of faith with the eagle glance of hope and striving towards deeds of righteousness and goodness, it becomes conscious of an element of joy which is as the breath of its life. Duty is simple, severe, austere; yet is it thus apostrophised by Wordsworth:—

> "Stern lawgiver! yet thou dost wear
> The Godhead's most benignant grace;
> Nor know we anything so fair
> As is the smile upon thy face.
> Flowers laugh before thee in their beds,
> And fragrance in thy footing treads."

And if we turn from personification to an actual consecrated life, if we contrast the countenances of an aged worldling and a ripened

Christian, if we obtain a glimpse of that light which has made painters encrown their saints with aureoles, if we contemplate such a face as Stephen's glittering like an angel's in his hour of martyrdom, we shall see joy bursting forth as the efflorescence of the soul's faithfulness. The kingdom of heaven (let us repeat) is Righteousness—severe yet lovely—then Peace—where strife is hushed and reconciliation reigns—and next, Joy in the Holy Ghost.

Such is the outline I intended. In such ways as these the soul in quest of heavenly joy may plume its wings or steer its flight. But some will repudiate the analysis and trace all true joy to the one objective source—Him who is the Author of salvation and the Lord of glory—

> "O Christ! He is the fountain,
> The deep well-spring of love!"

And the free access of the soul to its Redeemer, followed by the free play of His power through all the chambers of the spiritual organism, is to such the cause of all the rainbow rays that in their united fulness constitute the white light of absolute joy. With these we need not quarrel. Nor let us forget in presenting the successive phases of our objective experience that behind the spheres of human observance lies the action of the Eternal Spirit. Christ has been called the bright and the Morning Star. Let us vary the figure. We are familiar, while the sun is still below the horizon, with luminous skies and clouds of splendid colour. These are occasioned (it is said) by drops of vapour or particles of common dust that hang suspended in the air and are exposed to the radiance of our unseen orb of day. Image to us of the transmuting power of the invisible Sun of Righteousness who can invest with a halo of loveliness or inspire with purest joy the commonest experience of humble trustful life.

Religion assuredly need not be gloomy. The fear and the care, the pains and the penances, the austerity and the asceticism and the whole round of legalistic self-torture are not divine but human, do not descend from heaven but spring from the chequered conscience of man. Joy is the privilege of the faithful. To the children of the kingdom the great gift of life comes charged with a deep potency of gladness. And this gladness, unlike the momentary pleasures of the world's evanescent vanities, is not transitory but permanent, not delusive but real, as its causes are enduring and true. We need not argue that it is a good. Let me conclude by saying that it is a power. Poetic readers will remember the stanzas

in the Ode to Dejection where Coleridge explains the secret of the creative fertility of earlier and better days ;—

O pure of heart! thou need'st not ask of me
What this strong music in the soul may be!
What and wherein it doth exist,
This light, this glory, this fair luminous mist,
This beautiful and beauty-making power.

. . . .

Joy is the sweet voice, Joy the luminous cloud—
We in ourselves rejoice!
And thence flows all that charms or ear or sight,
All melodies the echoes of that voice,
All colours a suffusion from that light.

And what is true of poetic power is true of all high thought and noble life. The thrilling joy of the awe and passion of religion is the source of the sublimest contemplation and the bravest sacrifice. It is the security of living faith and firm obedience; the uniting soul of Love and Duty. Hence the commands to rejoice. Hence the picture of Christ as a Bridegroom scattering joy. Hence the feasts appointed for rejoicing. And hence that saying gloriously true through all the ages: "The joy of the Lord is your strength."

R. SCOTT.

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*STOICISM: AN ELEMENT IN THE FORMATION OF CHARACTER.**

SOME of you are acquainted with the estimate of Christian morality which Mill gives towards the close of the second chapter of his treatise *On Liberty*. It is remarkable for its judicial fairness and will furnish a text for the general aspect of the subject which I wish to bring before you. I agree with Matthew Arnold that Mill in the passage I refer to fails to bring out clearly the secret of Christianity as a moral force,—perhaps because he did not know it himself, or at any rate did not fully appreciate it; but Mill all the same sets forth with wonderful clearness a truth which is often lost sight of. He says:—"If (Christian morality) means the morality of the New Testament, I wonder that anyone who derives his knowledge of this from the book itself can suppose

* A Lecture to Educated Hindus delivered in the Hall of the Madras Christian College on the 14th of May, 1893.

that it was announced, or intended, as a complete doctrine of morals. The Gospel always refers to a pre-existing morality, and confines its precepts to the particulars in which that morality was to be corrected, or superseded by a wider and a higher; expressing itself, moreover, in terms most general, often impossible to be interpreted literally, and possessing rather the impressiveness of poetry or eloquence than the precision of legislation." I take this passage of Mill's to be a statement fully in accord with what Christ himself implied when he said: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil." Whatever is of God, whatever admits of universal application, whether it be found in the law and the prophets of the Jews, or in the teaching of the wise men whom God granted to other nations, is sanctioned and confirmed by the teaching of Jesus Christ and is fulfilled in His life. We need not expect then to find in the teaching of Jesus Christ an exhaustive and detailed ethical system, for He relied on the conscience of mankind to lead the race to recognise and to accept what was good, from whatever quarter it came. It was no part of the mission of Christ to reiterate what had already been taught effectively to the race, though He might, as indeed He often did, give it a new setting or utter it in a new form that carried it home to men with a more authoritative sanction. It is with this before us that I wish to deal with the subject on which I have chosen to address you, 'Stoicism: an Element in the Formation of Character'.

George Long, the scholar who has given us the best translation of Marcus Aurelius and of Epictetus, says that "from the time of Zeno to Simplicius, a period of nine hundred years, the Stoic philosophy formed the characters of some of the best and greatest men." This statement I propose to accept and so far as time allows to show the truth of it. We may expect, however, that it will require modification at least to this extent that the Stoic philosophy, while contributing a permanent and invaluable element to the formation of character, is not capable of producing the highest type without aid from a quarter which some of the greatest exponents of Stoic doctrine despised.

Let us first look for a little at the history of Stoicism. The birthplace of this ethical system was Athens, but only by one of those accidents on which great events and movements so often hinge. A Phœnician merchant of Cyprus was trading to Athens when his ship was wrecked at the Piræus, and he "was cast on

to the shore of philosophy." He must have been a thoughtful man, for, as the story goes, after his mishap he went up to Athens, sat down at a bookstall and began to read Xenophon's *memoirs* of Socrates. So delighted was he with the account of the conversation of the great philosopher with his pupils that he eagerly asked, "Where do such men live?" Crates, the Cynic philosopher, happened to be passing at the moment, and the bookseller replied to the enquiry of the wanderer, "Follow him." The shipwrecked merchant was Zeno, and the date of his arrival at Athens may be set down at about 320 B. C., or eighty years after the death of Socrates. Zeno took the advice of the friendly bookseller and followed Crates. He studied under him for a considerable time, and afterwards gave his attention to the systems of other philosophers. At length after twenty years of preparation he opened a school of philosophy of his own where there was taught a system bearing marked traces of its Cynic ancestry. Zeno's disciples gathered round him in the Στοὰ ποικίλη, the porch or colonnade which was adorned with the frescoes of Polygnotus; and by one of those freaks of language which are not uncommon the new philosophy took its name from the kind of place in which it was taught. In extreme old age Zeno committed suicide, but so consistent had his life been that the monument erected by the Athenians to his memory bore the fine encomium, "His life corresponded to his precepts."

Cleanthes succeeded Zeno as leader of the Porch philosophers. He was the author of the Hymn to Zeno in which the words occur, "for we are also his offspring," quoted by St. Paul in his speech at Athens as from "certain of your own poets."* Cleanthes, like Zeno, ended his life by suicide,—a deliberate act of self-murder. He had lived in the strictness of his self-denying creed for a long time, when at last he was attacked by a slight ailment. As a cure the doctor advised him to fast for two days. The remedy was effectual; but instead of assuming his usual habit of life, Cleanthes determined to continue his fast and so die of starvation, for, said he, "Since I have got so far on the road, it would be a pity not to finish the journey." The successor of Cleanthes, Chrysippus, was the great writer of the new school, so that it is said that but for him the Porch would never have been.

Stoic doctrine cannot be said to have found a congenial soil in

*Cf. Acts xvii. 28.

Greece; and it is a remarkable fact that neither the founder of the system nor any of the great leaders of the school was of Greek blood. The late Bishop Lightfoot, who dealt with no subject without saying the last word on some points concerning it, has shown in his Essay on 'St. Paul and Seneca' that Stoicism was not only of Eastern, but of Semitic origin. Zeno was a Phœnician: "Babylon, Tyre, Sidon, Carthage reared some of his most illustrious successors. Cilicia, Phrygia, Rhodes were the homes of others." Stoic precept was indeed of altogether too stern a character to fall in readily with the Hellenic mood. The Greeks were a light-hearted people, and before Stoicism sprang up in the midst of them they had lost their political independence. The obtrusive individualism and the fierce self-restraint of the Stoics little suited the gay, frivolous, and pleasure-loving Greek.

The Roman mind, with its gravity and seriousness, its love of the practical rather than the speculative, was far better suited for the reception and culture of this unbending philosophy; and it was when Rome had freed herself of all rivals in the Western half of the Mediterranean that she came closely in contact with Greece and the philosophical systems that had found a home there. Rome had come forth supreme from the struggle for existence, and she was therefore ready to devote herself to what promised some guidance in the conduct of life. In spite of the opposition of such men as Cato the Censor, Greek philosophy gained ground at Rome. The best of the Romans recognised the worth of Stoic doctrine. We find for example, that Panætius the Stoic was the friend of the Scipio who much against his will drove the ploughshare over the site of Carthage, and that Cicero in his treatise *On Duties* embodies the principal positions of the same philosopher. Cato of Utica maintained in his own house a Stoic philosopher as his private instructor, and it became a common practice with the Romans thus to maintain a spiritual guide. We find similarly that men like Pompey the Great were in their youth under Stoic teachers. But it is after the Empire was established that Stoicism gains in interest for us. The leading representatives are three men of three different orders of society, a slave, a courtier, and an emperor,—Epictetus, Seneca, and Marcus Aurelius. First in point of time came Seneca, the tutor of the Emperor Nero, and brother of the Junius Gallio whose name, from the reference to him in the Acts of the Apostles, passes, perhaps unjustly, for a type of self-complacent indifference. Seneca was the least lovable of the Stoics of

the Empire. He was wealthy and influential, and though he wrote many fine and true words, he failed to exhibit the moral fibre which alone could make them live with power. During his banishment in Corsica he failed to extract from his philosophy that consolation which would have saved him from spiritual degradation. On the murder of Agrippina by her unnatural son Nero he clung to power at the cost of every principle that should have guided a true man, not to say a philosopher. His conduct in not merely condoning but justifying the crime of Nero on this occasion stands out in all the darker contrast because of the bold and fearless protest of the Stoic Thrasea, who chose rather to withdraw altogether from public affairs than seem to approve the matricide. Thrasea's withdrawal cost him his life; Seneca by his action gained a few more miserable years of respite. Seneca was a 'carpet' philosopher, and were it not that he was so distinguished an exponent of Stoicism and that his words appear so often to correspond to Christian precept I should be justified in passing him by altogether when seeking to bring out what is of permanent value in Stoicism.

A much more beautiful character was the Phrygian slave, Epictetus, who lived at Rome a little later than Seneca. Belonging to a despised and down-trodden class of Roman society, he possessed a nobility of mind which enabled him to rise superior to his worldly position. Certainly he illustrated the truth of his own saying that "he is free whose body is bound but whose soul is free." In viewing the life of man he made a distinction which helped him to be contented with his lot,—a distinction which was fundamental in the ethical system of Stoicism. There are some things, he said, which are in our power and depend on ourselves; other things are beyond our power and independent of us. To the former belongs our whole moral nature,—our opinions, aims, desires, and aversions. The things independent of us are possessions, fame, rank and bodily accidents. These latter, however much or little of them we may have or of whatever kind they may be, we should bestow no care or thought upon. To the former, our moral nature, our whole attention should be turned. In this way the despised slave was able to decipher some part of the secret of life.

But perhaps Stoicism was exhibited in its most pleasing aspect by the Emperor Marcus Aurelius. Born 121 A.D., at the age of forty he occupied the loftiest position human ambition could aspire to. If Epictetus was not degraded by his lowly position, Marcus Aurelius was not disturbed in spirit when he attained this giddy

eminence,—his mind maintained its former calm, his spirit its wonted sadness. He little loved many of the calls made upon him, the presiding at gladiatorial shows at Rome, the campaigns he had to conduct against the invaders of distant parts of his dominions, but he never shirked the duties incident to his position. Amid all the perplexities and distractions of his life he found time for much self-examination, and for the cultivation of that part of his being which Epictetus had taught was dependent on the will. There runs through his whole life and *Meditations*, there was depicted in his face, a pensive melancholy,—the expression of that longing which could be satisfied only by the teaching of the 'detestable sect' whom in his ignorance he persecuted. Had it been Marcus Aurelius who had been privileged with the opportunity of asking Him who of all that have trod this earth knew best the secret of life, "Good master, what shall I do that I may inherit eternal life?"—I venture to think that he would not have departed sorrowing. He would have accepted the terms and not shrunk from the decision.

While the three I have named—Seneca, Epictetus, and Marcus Aurelius—are the most conspicuous representatives of Stoicism, the philosophy so designated had no lack of representatives. There were numberless teachers of its doctrines under the Empire, and more than once their plain, blunt utterances brought down upon them the imperial displeasure. Indeed so influential were they that they became a potent factor in politics, and their admiration for Cato of Utica, who had voluntarily put himself to death rather than see the overthrow of the Republic, was regarded as a menace to the Empire. This was made manifest in the conspiracy against Nero, when Lucan, the nephew of Seneca, perished. At the same time, the popularity of Stoicism was never very deeply rooted in Roman society. The great mass of the people were wholly unaffected by it; it remained the creed of the select few.

In what I have already said I have taken it for granted that you know something of the nature of Stoic doctrine; the word itself is familiar and has a popular meaning attached to it. Let me now be more explicit on this point. With the Stoics, and especially the Roman Stoics, philosophy was not a mere speculative theory, it was in the closest union with practical life. Knowledge of wisdom was with them almost equivalent to a virtuous life. Their leading principle of life was 'Follow nature': but the ordinary use of the word 'Stoical' at once reminds us that

this cannot mean natural inclination. The whole tendency of Stoicism was to curb and thwart natural feeling. Nature to the Stoic did not mean his own human nature, though in consistency that had to be included. To duly appreciate the position of these philosophers, we must remember that the theology of the Stoics was a material pantheism, that is to say, the whole universe was divine. "The world, they said, is God's body, God the world's soul." Nothing incorporeal exists, and things that act and react upon one another must be of like substance. Spirit, divinity, the soul, they held, is in consequence a body. It did not necessarily follow, however, that this body could be perceived by the senses. Marcus Aurelius says :—"To those who ask, Where hast thou seen the gods or how dost thou comprehend that they exist and so worshippest them? I answer, in the first place, they may be seen even with the eyes (*i.e.*, as Long explains, 'we see what they do') in the second place, neither have I seen even my own soul and yet I honour it. Thus then, with respect to the gods, from what I constantly experience of their power, from this I comprehend that they exist and I venerate them." The gods had "arranged all things well and benevolently for mankind," and it was the business of logic and physics to discover the nature and order of this divine universe while the philosopher was bound to lead a life in harmony with discovered truth. Nothing could be neglected; all was equally divine; "within the whole no single unit is in vain, nothing is without an end." External things had thus to be accepted as the will of God: they could not be controlled by man. Man himself, however, was free, and could command his own thoughts, opinions, and feelings. "The universe is transformation" and could not be checked or determined by man: "life is opinion" and opinion was in man's power.

If the Stoic in this way looked at the external world with the eye of a fatalist, it was the expression of the will of an intelligent and benevolent Being that was thus regarded as unalterable. It was therefore man's interest to seek to know and to accept the order appointed to the universe by the immanent deity. The aim of philosophy was to secure for its votary equanimity amid all possible circumstances, and this the Stoic could do only by securing within himself the supremacy of his Reason, his Intelligence, which was the divine Being within him. Only by loyalty to Reason could feeling and opinion be directed aright, and only thus could life be made to glide along undisturbed "in a smooth and even stream."

It is quite true that this perfect equanimity was never really attained: but the Ideal Wise Man possessed it, and it was a stimulating ambition to seek to attain to the ideal. Towards it the philosopher must ever seek to make progress, for, as Browning's Cleon says,

"Why stay we on the earth unless to grow?"

In following nature, all selfish and personal ends had to be excluded: no disturbing cause could be allowed by the philosopher to originate within himself. The one most ready to thrust itself forward was the love of pleasure. Pleasure as an end had therefore to be studiously avoided. Pleasure might perhaps be a companion, it must not be leader. Pleasure and pain were accidents, not principles of nature. From this distinction arose the Stoical indifference to pain which has become proverbial. It was in virtue of this that the Stoics gave so high a place to duty. Let the duty be perceived and it must be done irrespective of the pain or the pleasure which might accompany the doing of it. Duty was following nature, and in following nature the philosopher had every reason to maintain the calm of his mind. As Marcus Aurelius says:—"Let it make no difference to thee whether thou art cold or warm, if thou art doing thy duty; and whether thou art drowsy or satisfied with sleep; and whether ill spoken of or praised; and whether dying or doing something else. For it is one of the acts of life, this act by which we die; it is sufficient then in this act also to do well what we have in hand."

Or, again, take the exhortation of Epictetus to obey the call of duty which stirs the heart like the sound of a trumpet:—"If anything laborious or pleasant, or glorious or inglorious, be presented to you, remember that now is the contest, now are the Olympic games, and they cannot be deferred; and that it depends on one defeat and one giving way that progress is either lost or maintained."*

Another leading characteristic of Stoicism was its cosmopolitanism. The Stoic regarded himself as a citizen of the world. He was no doubt helped to this position very largely by political circumstances, but it was in any case a necessary deduction from his theology. There could be no distinction of bond and free, of Jews and Gentiles, Greeks and Barbarians, or even of male and female, with a school of thinkers who held that within every human being there dwelt divinity; and it is worthy of at least passing reference

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* Cf. 1 Corinthians ix. 24-27.

to note that some of the brightest examples of the Stoic temper are to be found among the noble ladies of the Empire, such as Arria and Fannia. Its recognition of the worth of humanity as such is one of the grandest features of Stoic doctrine. It is a thought of which St. Paul reminded his audience at Athens when he said: "God that made the world and all things therein hath made of one blood all nations of men." In keeping the Israelites a distinct and separate people God had one purpose in view, *viz.*, the fuller and more direct revelation of His will, but here in the Gentile world He would seem to have had an agency at work to counteract the effects of those restrictions which were necessary for the fulfilment of that purpose. The Apostle who from the circumstances of his life was most familiar with Stoic teaching became the instrument under God of abolishing in the fulness of the times those restrictions, and of securing for the religion of a sect of the Jews a universal character.

This whole body of doctrine gave birth to qualities near akin to Christian graces. Marcus Aurelius enjoins that we correct and admonish with gentle words the man who would do us an injury:—"Not so, my child: we are constituted by nature for something else: I shall certainly not be injured, but thou art injuring thyself, my child." Seneca preached Christian altruism when he said: "You must live for another, if you wish to live for yourself." Again, the Emperor knew the secret of a true humility when he said: "How much more philosophical it is for a man in the opportunities presented to him to show himself just, temperate, obedient to the gods, and to do this with simplicity: for the pride which is proud of its want of pride is the most intolerable of all." And again, how carefully he guards himself against intellectual conceit:—"Simple and modest is the work of philosophy. Draw me not aside to insolence and pride."

I need not multiply quotations. Many who have not read Seneca, or Epictetus, or Marcus Aurelius, have found quotations in abundance from their writings in Farrar's *Seekers after God*, in Matthew Arnold's essays, in some one of the many popular expositions of the subject, or in Capes' *Stoicism*.* Indeed the resemblance between much of the moral teaching of Christianity and Stoicism is

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* Long's translation of *The Thoughts* of the Emperor Marcus Aurelius is published by George Bell and Sons: price 3s. 6*d*. His translation of *Epictetus* is by the same publishers: price 5s. *The Encheiridion* is a small part of the latter volume, but I am

so close that at a very early time some of the exponents of Stoicism were claimed as Christians. It was long believed that Seneca had come under the influence of his contemporary St. Paul; but this has been shown conclusively by Dr. Lightfoot to be highly improbable and an explanation not at all necessary to account for the apparent resemblance between the teaching of the Christian Apostle and that of the Roman Stoic. There neither is, nor need there be, entertained by the Christian Church any jealousy of the high moral attainments the Stoics were able to make.

As St. John in his Gospel has used the language of the Alexandrian theology, so did St. Paul employ the terms of this school of philosophy to express the higher truths which he declared to the world. And so indeed it has ever been in the history of philosophy. Apologists Christianised Neo-platonism: the Scholastic philosophy survived for so long because of its union with Christian theology: the terms and the methods of modern evolutionism have already given a new vocabulary to the Christian Faith. The day must come when what is true in Buddhism and Hinduism, by which multitudes of men have been able to live their lives, will receive a similar welcome at the hands of the exponents of the universal truth.

So far I have endeavoured to show that much of the teaching of the New Testament presupposes the prevalence of a high ethical type in the Roman world, and I have sought to set forth some of the elements that went to the making of that type. Let me now indicate some points in which Stoic teaching was defective. One subject on which the Stoics failed to speak with certainty was the question of personal immortality. Their teaching on this point fell far short of what Socrates and Plato had taught. Death, the Stoics held, was the dissolution of life and the reabsorption by the universe of the elements that had combined to produce it. The love of life is strong in men, and it is therefore not surprising to find that the Stoics felt that the greatest event of a human life is death. Many of their precepts, much of their philosophy was directed to prepare themselves for this supreme trial. Through fear of death they "were all their lifetime subject to bondage." The dissolution of life was inevitable and ultimately beyond the control

not aware that it is published separately. These writers make frequent reference to the vices which prevailed in Roman society. They invariably condemn them, though of course not with that severity which a conscience enlightened by the teaching of Christ feels they deserve.

of man. To submit to death was therefore to yield to nature, and it became the philosopher to follow nature with calmness. That he might be able to quit life with dignity was the laudable ambition of the Stoic. When to die came in this way to be regarded as an act, as the supreme act, of life, it was almost inevitable that it should come to be held that the time for the performance of this act might be determined by the philosopher himself. Circumstances might arise, did often arise, when the Stoic decided that it was necessary to depart from life. Suicide was therefore common among them, and this is the blackest stain on Stoicism. There is certainly something defective in a philosophy that encourages men to believe that they have a right thus to dismiss life. This defect was due, as I have indicated, to its feeble hold or practical denial of personal immortality. With what force this defect pressed upon the spirit of man has been powerfully set forth by Browning in his *Cleon* :—

> "Every day my sense of joy
> Grows more acute, my soul (intensified
> By power and insight) more enlarged, more keen ;
> While every day my hairs fall more and more,
> My hand shakes, and the heavy years increase—
> The horror quickening still from year to year,
> The consummation coming past escape,
> When I shall know most, and yet least enjoy—
> When all my works wherein I prove my worth,
> Being present still to mock me in men's mouths,
> Alive still, in the phrase of such as thou,
> I, I the feeling, thinking, acting man,
> The man who loved his life so over-much,
> Shall sleep in my urn."

It is true, however, that in the writings of the Stoics we find the expression of a hope of immortality, as, for example, in this passage from Marcus Aurelius, which contains almost as strong an expression of the hope as anything to be found in the Old Testament. He says :—" How can it be that the gods after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men and very good men, and men who, as we may say, have had most communion with the divinity, and through pious acts and religious observances have been most intimate with the divinity, when they have once died should never exist again, but should be completely extinguished ? "

Such language as this is rare and altogether exceptional. The prevailing Stoic opinion was that death ended the part played by

the individual for ever. This is illustrated most strikingly by what happened when St. Paul spoke on Mars' Hill. The Apostle was granted a respectful hearing so long as he spoke to the dilettante crowd about the unknown God, about the brotherhood of men, about man's kinship to God and the consequent folly of a gross material idolatry; but immediately he spoke to them of one who had been raised from the dead, "some mocked, and others said, We will hear thee again of this matter." What authority had the 'babbler' for such a doctrine as the Resurrection? None!

> "Zeus had not revealed it; and alas,
> He must have done so, were it possible."

But it is just this that the Athenian sciolists sneered at that God has revealed. In Jesus Christ life and immortality have been brought to light, and it is this fact that has given an entirely new meaning to all moral teaching. It has not shown that Stoicism was false; that nothing can ever do, for much of Stoic doctrine is part of truth eternal. But it has given a deeper meaning and a new reference to all moral teaching, inasmuch as life has been shown in Christ to be a fuller, larger, and more significant thing than the Stoics ever dreamed it was.

Again, no philosophy of life can be regarded as adequate which does not take into account the great fact of sin. That the Stoics failed here was largely due to their fatalism, to their defective conception of the Deity and of the nature of evil. Evil, Epictetus said, was a missing of the mark, and no mark was ever set up for the purpose of being missed. But sin is more positive than this implies. Marcus Aurelius comes nearer the truth when he says that "to act unjustly is to act impiously." But how is God affected by the evil acts of men? Is He content to let men go their own way to destruction, while He is complacent in the consciousness of His own justice and righteousness? Do evil deeds affect in any real way man's relation to God? Can man of his own free will and determination glide back into the course of nature as if he had never drifted out of it? It is here again that Stoicism fails to supply us with that on which we may securely build our lives. It is a demand of our human life that sin should be disposed of somehow by God. However strenuous the will may be or may become, it never can undo the past. If the past in which we have sinned is not to be brought forward to condemn us it must be by an act of God's grace, of God's free will. If the present and the future in which we strive

to resist sin are to assume their true character and bear their true relations, it cannot be without a reference to this free act of God's. Stoicism could make no provision for a true repentance; and there was in its system no Divine Being who had given himself voluntarily even unto death that man's life—man's sinful life—might bear its true relation to God. Stoicism was indeed a bold effort to measure God's Universe and to give man his due place therein. It exalted human nature, but it failed to satisfy it. Its loftiest conceptions had no historical basis on which to rest. The Ideal Wise Man, the Perfect Man, was a noble dream of the Sages, but still an insubstantial dream, for they could point to no one who had fulfilled the Ideal. Their dream, however, was a faint adumbration, an unconscious prophecy of Him who is the centre of human history and the realisation of man's deepest and noblest thoughts. He, the Syrian of Nazareth, is not the Stoic's Ideal alone, but the world's: and the type of character which is at once the most stedfast and the loftiest,—the true Christian character—can be produced only through companionship with and belief in Him who exemplified and created it.

JAMES M. RUSSELL.

KAMALA: A STORY OF HINDU LIFE.

CHAPTER VIII.

IT was a garden house in Sivagunga that was rented by Kashi's father for the occasion of Gungi's wedding. A party was given by the *shastri* in honour of his daughter's marriage, and women celebrated for their singing were specially invited to it from Rampur and other places. A large number of people were invited to this singing party without reference to caste or creed, and among those present was Sai.

It was midnight and the moon was full. The shadows waved ominously under the mango trees in the garden. A woman was seen in the midst of the flitting lights and shadows sitting on a large stone and talking eagerly to a man who stood by her. From the house came the hubbub of many voices. The cymbals were sounding, but above all was heard the high trilling melody of a female voice accompanied on the *veena*. "Well, this is a good

opportunity for us to meet"—it was Ramabai's husband who was speaking to Sai in the garden—"the gods are more favourable now. How did your visit to Ganesh end that day? I knew that the house would be full of people and that few would know who came and who went away. Hence it was I sent you to Ganesh that day." She was about to interrupt him, but he stopped her, saying, "Wait! Wait! Let me be open with you. I meant this visit of yours to have a double effect:—that Kamala should see you with her husband accidentally and that her jealousy should be aroused. I told him that all women are of a low, jealous nature, at which he was very indignant. It is so provoking the stupid way he treats her, as if there were nobody else that could compare with her in beauty and other qualities. I also want Kamala to know what she has to fear in you." It was with difficulty he stopped Sai from interrupting him, and now she exclaimed with considerable irritation, "She fear me? why, she looked at me as if the very sight of me were pollution. The impertinent hussy! and the look of triumph that she cast on me when she said, 'Ganesh is not here! He is gone for a couple of days,' as much as to say that *he* could not be aware of my coming there and that there could be no engagement between us. I felt—well I won't say what I felt. I should like to see that man at my feet just to revenge myself on her, though I did not like your sending me there without knowing his whereabouts. She put on the air of a princess, the penniless brat, as she pointed to her husband's room, and walked straight through the hall not deigning to look back on me."

"Well, never mind," said Ramabai's husband, laughing. "I am glad you saw her, and that you dislike her," and then followed a whispered conversation between the two, after which Sai burst out laughing, and said: "Oh! I see you want Ganesh to marry that rich and highly connected girl in Rampur and want to use me as a tool to drive away Kamala. But the plan you mention won't do. Merely maligning her character when she goes off in a huff to her father's house won't keep her away for ever. Of course people may believe that a *sanyasi's* daughter cannot be trusted, as the wandering, restless element is in her blood, and may not be surprised to learn that she had proved a failure. Kamala is herself proud enough to keep away from her husband's house when she hears such things spoken of her, but Ganesh won't be satisfied. However, I know of something else, which if true, will serve your purpose better, but of that I shall tell you afterwards."

Portions of this conversation were being listened to from a window overlooking the garden, for Sai was an interesting personage to many women, and her movements were carefully watched.

Some weeks after Gungi's marriage Kamala had the pleasure of seeing Kashi in her own house. There was a ceremony in the house and the *shastri's* wife was asked to bring Kamala with her. The two girls had not met for a long time, and they rejoiced to see each other. At the first opportunity they could get they went hand in hand into the backyard for a long chat. It was evening and the dewy atmosphere was laden with the scent of the *mogra* and *champa* flowers. Many a thing had happened in Kamala's house since the two friends last met. Kashi had heard of gay doings and was anxious to know everything. Kamala, after telling her all she could about Gungi's marriage, had to answer a number of questions relating to her husband, which she did shyly, hiding her face on Kashi's shoulder. "Oh, he is so good," said Kamala, "but so many things have happened lately that I am afraid, Kashi, that he may change. He is all that I can wish when he is alone with me, but somehow I feel that he despises me when others are present. He is not his usual self then. He has now almost given up teaching me and lately—Oh, I don't know how to tell it to you—I have been so troubled." Here Kamala paused, and then, seeing the eager look in Kashi's eyes, tried to explain all. "You know," she began again, "that Gungi's wedding took place a week ago. Some days before the event active preparations were being made for the marriage. The house your father lent was full of guests and we had to find accommodation for some of them in sheds erected in the garden. Many people were coming and going, and one day whom should I see coming straight towards our room, but a woman whose name I afterwards learned was Sai."

"Sai Zadhovini?" said Kashi in astonishment.

"Yes! I did not know then who she was. I took her for one of the guests or visitors. The bold woman only laughed in my face at my confusion and asked me where my husband was. I was surprised at this question, but further on when she spoke to me my heart sank within me. She looked so beautiful and bewitching. What could she want with my husband, I thought to myself? But one thing, Kashi, made me almost leap with joy. She knew not my husband's movements. So it was not by appointment that she had come, and I could not help giving expression to my feelings. To me the very sight of her was pollution, and I turned to go away.

But oh, Kashi, her parting look sent a throb of fear through me. It seemed to convey a threat, and this is what disturbs me most now. I care not how much persecution I undergo at home. The people are after all my husband's own people and they are good to him though they may hate me. But ah! I shudder at the thought of this woman. Do you think, Kashi, that she will come between him and me? At times this thought does not distract me and I try to feel resigned, but to lose a friend, the only one in my husband's home, the thought of this is sometimes unbearable. At the same time, Kashi, when my husband appears cold and does not keep his word to me, I feel the old indifference to all my surroundings come over me. I work, work, work, to drown all thought, and the hardest and the worst kind of work is to me the most welcome. Tell me, Kashi, what I ought to do." Kamala held her friend's hands tight as if in an iron grasp and burst into tears, adding: "Oh! I wish I could stay with you always."

Kashi put her hand round Kamala and pressed her towards herself and said after a long silence: "Oh, Kamala, I know Sai, but who could have sent her to your husband? Be sure that somebody is trying to ruin you, my lotus flower. Be careful. The gods alone can protect you."

Kamala was startled by Kashi's words. "Do you think that somebody did really send her to him?" she asked.

"Sure as anything," said Kashi. "She is a dangerous woman. She has the wiles of the devil and is very influential, though she is not so degraded as the ordinary sort of women of her kind, and that is why I am so afraid of her. Did your mother-in-law see her? Did she stay in the house?" Kamala shook her head and said she did not know, for many *pandals* had been erected in the garden to accommodate guests.

Just then Bhagirathi, who had overheard the latter part of the conversation, joined them, and all three walked towards the river.

"But who is this Sai? Who could have sent her to my husband?" asked Kamala, again, dreamily looking over the long line of trees by the side of the river.

"Who else could have sent her to your husband but your husband's people?" said Bhagirathi vehemently. "It is they that work all the harm for us. O Kamala, there are many things that we could tell, but our mouths are shut. They think that we cannot feel. They benumb us by giving us work that takes the strength out of us. We get disgusted with life. The daily drudgery, the murmur-

ings and grumblings leave nothing behind that we can desire, but we are thankful for even a little sunshine such as this—this liberty to see our friends and take a walk outside our prisons."

Bhagirathi was a tall girl with an oval face of a soft subdued bronze-like colour, to which the light of her flashing dark eyes gave a lovely glow. Her figure was slim and she tossed her head and turned about with scornful gestures. Yet so graceful were her movements that one would have thought that she was the queen of some unknown gypsy realm come to take vengeance on those around her. Her language was always vehement, and, poor girl, she had reason to be bitter. How much reason, others could scarcely understand. Her girl friends knew and sympathised with her, impetuous and fiery as she was and there never was a friend more sincere than she. She would have given her life, if need be, for those who were kind to her. Both Kashi and Kamala listened to Bhagirathi's words calmly. The girls were nearing the river on the banks of which just in front of them were temples and groves and beyond a huge vast plain. "Hush ! we must not talk here," said Bhagirathi, and changed the conversation abruptly. "There, do you see those groves ? The priests live there, and there is the temple opposite. Come, let us lay our flowers before the goddess Rohini Mata, *she* knows everything, the black and the white, she sees all. 'Wherever there is a ditch the water will stand.' Why need we talk ? My mind is clear as the rocky pool, you can see for yourself. I keep no grudge, though I speak harshly and fly into a temper."

"But really, Bhagirathi, did you hear *anything* ?" asked Kamala.

"Did I hear ? Who brings trouble and discontent into a family, if it is not the mother-in-law ? Did not mine do the same for a long time, till my husband got quite disgusted with me and took to somebody else. Of course now I am the firebrand. I cannot be touched or spoken to. I fly at them, why ? because my heart is so sore. It burns and burns. What is the use of wealth and plenty ? My mother-in-law looks at me with a smile of triumph as if to say :—'Look, oh ! you self-willed creature. See what your conduct has brought you to. What was the use of your struggling for independence ? You have got it now, but why do you writhe with pain and fly into a rage when spoken to ?'" These words Bhagirathi uttered with considerable vehemence, but afterwards turning to Kamala she said softly : "One thing, Kamala, I warn you against. Be careful about Ramabai's husband. I was anxious to see Sai and

watched her through the window on the day of the singing party, and heard Ramabai's husband say something to Sai which appeared suspicious, for I heard your name pronounced now and then in some sentences which I could not understand. But come, girls, there is the goddess Rohini. It is getting dark, the bells are ringing. The priests are out with their censers and the lights are lit. Come, let us walk by the side of the road. Don't fall in the way of the advancing gods. You know it is just the time when they take their evening walks."

Boom! Boom! the sounds come from the temple. The *Mata* has left the temple. The bells ring loudly. People from all parts are hastening to the temple, some with brass plates full of flowers, others with offerings of different things to be laid before the goddess. At a certain place in front of the temple they bow, a change in the music intimates to them that the goddess is standing at the doorway, and they murmur their petitions to her and prostrate themselves nine times, and then, advancing, take the holy ashes, the *basil* leaves, and go round the temple three times before leaving the place. Not a word is uttered by the people during the *poojah*. Fear and trembling fill their hearts. Some break cocoanuts, some burn camphor for sick people, and some count beads for merit. In the dark groves near by are seen the hideous figures of the *bhairagis* and priests, huge, big-built men with coarse features begrimed with ashes. The girls clasp each other's hands as they behold these men, who stare at them with a coarse, rude stare.

"Oh, Kashi," said Kamala, "I feel so afraid of these men. One comes to beg food, and when I give him anything he offers a blessing, but he does look so dreadful."

"They have a power in their eyes, it is said," remarked Kashi. "Have you heard of people following them and being entirely at their mercy? They can do anything they wish, it seems."

"Oh, how dreadful," said Kamala. "How I dislike the priest that comes to our house. He has always something to say about me, and I try to hide myself from him, but he finds me out. Something or other is needed for the *poojah*, and I have to take it to him and he watches me so minutely that I feel frightened. Do you think he knows I dislike him?"

"They know everything," said Bhagirathi. "Their gods tell them everything while they are in a trance, and they have even power over the gods. Some of the bad ones go even so far as to order their gods. They get so skilful in their *mantras* and so

powerful. The *poojaree* of this temple before the present one was a most wicked person. Have you heard how he died? Well, our goddess Rohini is a good married woman. You know the story of how she preserved our city from being washed away. When the floods came in the night and the *bunds* were in danger, it was she who went to the *mamlatdar*, roused him from sleep, and told him to bring his workmen. And when he demurred and said: 'Oh! it is impossible to secure the *bunds* in one night,' she frowned on him and said: 'Come, as many of you as can, and each one bring a spadeful of sand. I will see to the rest. Do you know who I am?' That night they worked as they never did before, and the city was saved. Well, Rohini is a virtuous woman and used to be very indignant at the liberties this priest took with her. Once at midnight, the time when she generally went out on her rounds to watch the city, this man came swinging along under the influence of *bhang*. She had just left the temple and was in the yard, but he did not notice her and walked right in and called out loudly: 'Halloa! wench, come out.' This was very rude, for the term used could only apply to a concubine or a dancing girl. The goddess heard it and turned round in a rage. She was free in the air and no more under his power, and she gave him such a slap on the back that he fell down, spat blood, and died. There is no trifling with her. She requires clean men with good hearts, not those that stare at women and use bad words. Her virtue is very great. By the power of it she goes dry over waters and floods, and that is why women sing to her when grinding the corn:—

'The front springs dry
And the back springs gush out
At the feet of Rohini,
Our lovely Rohini,
The Rohini who presides
Over the banks of the river.'"

Kamala in her turn approached the temple with her heart full of misgivings. She had an indescribable yearning to pour out her mind to the great and good goddess, Rohini. She prostrated herself in front of the temple. Her prayer was the dumb cry of the heart for a God to rule where no order appeared to exist, and to give strength and support in the midst of struggle and strife. A blind fate, *Vithi*, appeared to direct all. "O God," exclaimed Kamala, as she prostrated herself before the hideous images, and the wind moaned in the trees and seemed to prolong the sorrowful

note, "O God, if thou art present here"—and a shudder came over her as she thought of the evils that were being planned and that loomed before her. But with this came a more consoling thought. As she dreamily looked at the long stretch of road that led to her home, the mound by its side, and the curve at the far end, she seemed to feel that her God was not far off, and that He was able to help her. Her heart rose as she looked over all and unconsciously added: "Yes, Thou art here. Thou knowest me. Thou hast made me and lookest on all. Thou seest the wicked and the good. The vile plots of the wicked thwart. Rescue my husband and me. The false is around me everywhere. I invoke thy aid and supplicate thy help." The winds roared and rushed and the trees shook ominously. It was to her an awful moment. She thought that her prayer perhaps was too daring and that the god was walking in the twilight in the unseen elements. Perhaps he was approaching her. She fell on her face once more. The loud mournful sound of the roaring, rushing wind passed away and there was a hush. Would anything happen to her for her daring? Would the deity before her get angry and strike her dead? Her hands were clasped in prayer and her mind was concentrated to the uttermost. Just then the voice of her husband fell on her ears, but when she lifted her head she saw another face which gave her a dreadful start. Her husband was by her side and was telling her something, but she could not catch the meaning of the words, for the eyes of the other man had transfixed her. "That man! oh, that man! why does he come?" and she pressed her heart as she walked by the side of her husband. The person in front was no other than the young physician who had cured her, and whom she had met under strange circumstances in Dudhasthal. The gaze was unmistakable and she wondered at its power. But her husband led her to Kashi, saying, "Be prepared to go soon to your father." Then Kamala awoke as it were, from a dream and asked, "Why? What?" Her husband smiled, and looking into her confused face, asked her if she was bewitched in the holy grove, and said: "Have you not heard what I have been saying to you all this time? Your father wants you. He is ill. Come home at once and prepare to go."

Ganesh's nature was hard to comprehend. He had many good impulses but he was indolent, and there was a selfish element in his character. Everything was subservient to his pleasure, and it is no wonder that he regarded Kamala as a sort of a chattel made to

give him pleasure and minister to his wants. He seemed not to be aware of any pain that he caused by his coldness and indifference towards her. She was his wife, his property, and he felt that there was no need for him to exert himself to draw her nearer to himself. He did not trouble in the least as to what she was doing so long as his own hours were spent in pleasure. He was intensely kind to her when he was with her, for it gave him pleasure to be kind and to see the beaming look of gratitude in her face. He was a man who could not bear to see outward signs of pain or sorrow, and he tried to shirk displeasing duties just to avoid the pain and trouble of them. Intelligent conversation gave him pleasure and his mother's company satisfied his vanity, for he was the pet son. Ramabai's husband, who had studied Ganesh's character very carefully, tried his best to bring Sai more and more in contact with him. There was a charm in Sai's company. Her intelligent repartee, her jovial, humorous way of taking off people, her wide knowledge of the world, and her scathing ridicule of those who did not fall in with her way of thinking, could not but attract Ganesh towards her. Kamala did not realize the weak side of her husband's character. She was herself a sensitive, high-souled girl, and she only looked at the bright side of those around her. Her own heart was quite unselfish, and entirely devoted to those for whom she felt any regard. Latterly Ganesh felt a certain constraint in Kamala's presence, for he could not always manufacture excuses for not keeping his many promises to teach her. He felt rebuked at the sight of the light which leapt in Kamala's eyes and the flash of pleasure on her face at his approach; and he was conscious that her nature was higher than his own and felt uncomfortable. He was even angry with himself for having at first made such determined efforts to teach her, and for having led her to expect so much notice and attention from him.

Sai's coming was a great diversion. She was seen everywhere and continually spoken of by the young men of his company. They congratulated him on the notice she took of him in public, and he was very much pleased. Poor Kamala felt very much disturbed in her mind as her acquaintances spoke to her of having seen her husband in Sai's company, and the news of her father's illness caused her additional anxiety of another kind. Now she feared for Ganesh and now for her father and her mind was distracted. "If anything happen to my husband," she said to herself after a great deal of thought, "it won't be through any fault of mine. If he commits

any mistakes or comes under this woman's power what can I do? The threads of destiny are taken out of my hands by a Higher power. My father requires me. Yet something tells me I am needed by my husband too." In her difficulty she muttered some kind of prayer to the temple gods, though she felt that it was of little use. In her concern for her husband she had sought to repress her affection for her father, but having learned of his illness she could restrain it no longer, and casting herself down on the ground she wept, crying, "O my father, my father. I am here and who is there to help you?" The thought that perhaps he would die before she could see him made her intensely miserable, and she could not sleep the whole night.

Next morning she had to go with her mother-in-law to her mountain home which she had not seen for so long a time. Ganesh was up early. He had slept soundly, little thinking of Kamala's troubles, but when he saw her red swollen eyes and downcast face and her vain attempts to quiet herself by bustling about, his conscience smote him. She was constantly going to the outer door and back, restlessly waiting for her mother-in-law to come out of her room. Ganesh saw all this and could not help going near her and saing to her: "Don't cry." She drew back at these words, for the tears began to gush from her eyes and she went to a side room to hide them. Ganesh followed, and lifted her drooping covered face, saying: "No! No! Kamala. Don't go on like that." Something like pity filled his heart and the thought of his neglect of her all these days flashed across his mind. It was somehow painfully mingled with fear at her going away. A vague feeling as if he would lose her came over him. But he shook away the thought and laughed uneasily and said: "Kamala, you are a little baby to cry so. Your father is not so bad. I made special inquiries of Ramachunder Rao yesterday, and he said that your father was only pining to see you. No wonder! He has not seen you for so long." Then, hearing voices near, he hastily drew away his hand and said in a whisper: "I shall come to see you soon, and now go."

Kamala's thoughts on the way were fixed on the home far in front of her on the top of the distant hill. Her head was reeling, and a feeling of unreality came over her. She passed the bazaar street at the other end of the town—the street that she had so often crossed with her father in those bygone days when she was carried on his back, and she felt a choking in her throat at the thought of those visits. Ah! where was the caressing hand, the dear voice

calling her to go to sleep and not to mind anything? The rice fields waved as of old, dimpling with every breath of wind, and she remembered her old joy when she and her father waded through them; and she looked up wondering whether the sunlight was still there and the wind, her old play fellow: and she saw the morning rays struggling with the soft mist under the trees and lighting up the shining leaves and the dew-laden tops of the trees. Then she thought of the long years that had passed since she was last there and the change that had come on her, and she exclaimed to herself: "Oh, where are all the old joys? Will they never come back to me any more?" and she shuddered at the thought. Nearer the hill Kamala's mother-in-law told her to run on, for she had been so eager to go forward. On the hill Kamala saw her old friend Yeshi approaching. Her heart stood still. "Yeshi," she said, and realized for the first time the great change that had come over her, for Yeshi held a child in her arms. But there was no time for words. Blame not the girl because she stumbled into Yeshi's arms—her own beloved Yeshi—and cried. There was no room for the pride of caste, for the touch-me-not feelings of the Brahman all vanished before the gush of her old affection. Yeshi held her mistress in her arms, delighted, surprised, and was almost lost for joy. "Kamalabai, how changed you are!" she said.

"How is my father?" asked Kamala, eagerly.

"Your father was very ill, but he is better. Don't be anxious. I have been looking out for you." And they both went up hand in hand to the old home, Kamala stumbling at every stone and ready to fall.

Eagerly entering the hut she fell on her father's bed: "Father! father! Oh, how I have longed to see you." The suppressed feelings of years gave way, and sobs—heavy deep sobs—came from her.

"Kamala! Kamala dear! let me see you," said the feeble old man, as he raised her head and kissed her. The sobs were hushed, and a great peacefulness stole over her as if she had found her haven of rest at last. She did not ask him any questions. She gave him one inquiring look and laid her head on his bosom while he held her tight, looking into her eyes and caressing her. Thus she lay when her mother-in-law entered the room, but she moved not. "What, Kamala?" said the old dame, and then seeing that she did not move asked: "Is the girl sleeping?"

"No! let her be thus," said the old *sanyasi*, in his feeble voice. "It is a great thing for me to have her near. In her childhood we were never separated."

Meanwhile Kamala sank motionless from sheer exhaustion, and she was allowed to remain beside her father.

KRUPA SATTHIANADHAN.

ASOKA :—I.

SINCE the time that Sir William Jones first opened the treasury of Sanskrit literature to the western world by the translation of Sakuntala and the Institutes of Manu, Sanskrit learning has, owing to the untiring efforts and unremitting zeal of European scholars, progressed with a rapidity which few among our own educated countrymen realise, and which would have surprised even a Sanskrit *savant* living in the palmiest days of Hindu literature and Hindu science. It has progressed along paths and in directions little known to our ancestors. No material additions have been made to Sanskrit literature; but numerous works in the various departments of it have been brought to light and thrown open for the perusal and consideration of all who care to take an interest in them. All Sanskrit works of any historical value have been subjected to critical investigation and research and made to shed light on many an obscure period in the history of our country; and the study of Indian antiquities has received an impulse which has already borne good fruit and bids fair, by directing increased attention to monuments, medals, inscriptions, and other indirect historical records, to fix in the not very remote future the landmarks in the development of Sanskrit literature and in the evolution of Indian history. A bare account of the labours of distinguished Indian antiquarians, such as Jones and Colebrooke, Wilson and Burnouf, Prinsep and Cunningham, would fill several volumes.

As the direct consequence of the unwearied and persistent endeavours of these lovers of knowledge and truth, most important conclusions have already been established, and new vistas of speculation of unending interest and of the utmost usefulness have been opened up. Old and forgotten manuscripts which, unused and unheard of, would have fallen a prey to the ravages of time, have been rescued from oblivion and secured effectually against destruction. Most important documents in the form of inscribed plates of metal and pieces of rock have been literally unearthed and preserved carefully, ready for inspection by any student of antiquities.

Inscriptions of the greatest value have been examined, deciphered, and translated, and to the diligent and untiring efforts of a single individual—Colonel Mackenzie—we owe a collection of as many as eight thousand and seventy-six inscriptions. Medals and coins have also been collected, examined, and compared, and, by means of the devices and inscriptions thereon, the relations of India in ancient times with foreign countries, and of its several provinces with each other have been traced. And lastly, under the auspices of an enlightened Government, steps have been taken to check the spirit of vandalism which seems to be so rampant among us, and save from further mutilation and destruction all those ancient monuments of India—its temples, its pillars, its caves, its stone-circles, its images—which form, as it were, so many planks of the bridge by which the present history of this country may be connected with its past.

Of the present workers in the field, besides Max Müller and Monier Williams, Kielhorn, Bühler, and Fleet deserve mention. One number of the *Indian Antiquary* being, as it is, full of the results of the most laborious research and patient investigation, is at once a proof and a guarantee of what these last-mentioned scholars are doing and will do towards the dissipation and illumination of the darkness, in which all matters connected with Indian chronology and Indian history are at present enveloped.

Of the contributions that have been made towards the elucidation of ancient Hindu chronology, one of the most remarkable has been the identification of the Piyadasi of the pillar and cave inscriptions of Northern India with the Asoka of Buddhist annals, and the discovery and decipherment of the edicts, which, purporting to have been issued in his name and under his authority, are met with all over Northern India, from Kapudagiri near Attock to Dhauli in Cuttack, and from North Tirhoot to Girnar in the peninsula of Guzerat. The examination and interpretation of these inscriptions is justly considered an epoch in the history of the progress of Indian historical knowledge, for in the vast quagmire of early Indian chronology they alone yield a firm standing ground. Their interest for us, however, chiefly consists in the fact that they have put us in possession of the chief incidents in the life of such a disinterested, sincere, and enthusiastic lover of mankind as Asoka. Asoka is admittedly one of the greatest philanthropists that the world has ever seen. He is honoured wherever the teachings of Buddha have spread, and his name is a household word from Siberia to

Ceylon and from Japan to the Volga. "If a man's fame," says Koppen, "can be measured by the number of hearts who revere his memory, by the number of lips who have mentioned and still mention his name with honour, Asoka is more famous than Charlemagne or Cæsar." Though he flourished in an age of comparative barbarism and ignorance, the political organisation of which Asoka was the founder, the broad principles of liberty and toleration on which he based his administration, his wide and all-embracing sympathies, the vigilance with which he watched the interests of his subjects, and the earnestness with which he worked for the spiritual regeneration of his people—all these will ever mark him out as one of the sublimest spirits that ever graced the ranks of humanity and as one of those shining lights that, bursting forth now and then in the history of the world from amidst the very gloom of their surroundings, strive to lead those among whom their lot may be cast to a higher type of human existence, by exhibiting in their own life and character an example of heroic self-sacrifice and of burning love for mankind. We, who have the good fortune to be the countrymen of the Emperor Asoka the Great, do well to study his career, if only to be able to realise the truth of the ennobling lines of the poet :—

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us,
> Footprints in the sands of time."

His life exhibits a practical application of the principle that virtue is true excellence. To devote a few pages, therefore, to the narration of the chief events associated with the reign of the illustrious Hindu king Asoka will not be deemed unprofitable.

Before proceeding, however, to describe the career of Asoka, it may be useful to indicate briefly the materials available for such an account of Asoka's life and work as it is proposed to give in this short sketch. The most authentic record of the career and doings of Asoka is, of course, found in his own edicts. These edicts are inscribed on rocks and pillars and in the interiors of caves. The rock inscriptions are to be met with in as many as thirteen places. But for our purposes it is not necessary to notice more than five of these rocks, which bear the most important inscriptions. The five rocks found scattered in five different parts of India bear on them five texts of the same series of fourteen edicts which Asoka caused to be published. One of them is near Kapudagiri, about

twenty-five miles to the north-west of Attock and forty miles to the north-east of Peshawar; another is near Khalsi, on the Jumna river, just where it leaves the higher range of the Himalaya mountains; the third is at Girnar in Guzerat, about forty miles to the north of the famous Somnath; the fourth is at Dhauli in Orissa, about twenty miles to the south of Cuttack; and the fifth is at Jaugada, near the Chilka lake, and about eighteen miles to the north-west of the modern town of Ganjam. The cave inscriptions known are those of the Barbar and Nagarjuni caves, about sixteen miles north of Gaya, the Khandagiri caves south of Cuttack, and the Ramgarh caves in the Central Provinces. The inscriptions in the Barbar caves declare that they were given by Asoka (Piyadasi) to religious mendicants; and those in the Nagarjuni caves declare that they were the gift of Asoka's successor Dasaratha. The Khandagiri and Udaigiri caves were mostly gifts of the kings of Kalinga (Orissa). It is thus plain that the cave inscriptions were not all engraved by the order of Asoka. They for the most part record grants of caves, banyan trees, &c., made by the several princes of the Mauryan dynasty for the use of mendicants. The sites of the inscribed pillars, which occupy only a limited area in the heart of Asoka's dominions extending from the Jumna to the Gandak, present a most marked contrast to the scattered positions of the rock inscriptions on the eastern and western frontiers of his kingdom. Nearly all the pillars present in a slightly varying form the text of a series of six edicts, while two more edicts are found on the Delhi pillar, called the Lat of Feruz Shah. The rock edicts, which were the earliest to be issued, were promulgated about the tenth year of Asoka's reign. The cave inscriptions, which came next, are assigned to the period between the thirteenth and twenty-first years of his reign. And lastly, the pillar inscriptions are referred to the twenty-seventh year of Asoka's reign, which corresponds approximately to B.C. 246.

The way in which these inscriptions, which were first translated by James Prinsep, have since been revised by Wilson and Burnouf, Lassen, Kern, and Senart, would be a study in itself. One incident connected therewith, how, namely, while copying a number of short inscriptions from the pillars of a temple at Sanchi in Bhopal, Prinsep noticed that they all terminated with the same two letters; how, assuming that the inscriptions were records of dedication, he conjectured that these two letters represented the word *danam* (gift); how, being thus provisionally supplied with the letters *d* and

n, and applying the key to the inscription on one of the columns of Delhi he made out the frequently occurring name of Piyadasi, possesses even a romantic interest. But bearing in mind the fact that mere accounts of inscriptions which afford the raw material from which history is extracted can at best be of limited interest, I shall furnish the well-established results of the investigation to which the inscriptions have been subjected rather than describe the process of the investigation itself. To show how carefully and critically these inscriptions have been examined from time to time, I may just state that though Prinsep was the first to decipher them and give to the world a reliable account of what they recorded, he certainly was not allowed to say the last word regarding them. Since his death, which took place in 1840, nearly a dozen Orientalists have from time to time brought to bear upon them their ripe scholarship and mature judgment. Deciphered after Prinsep's death by Norris and Dowson, and elucidated by the works of Burnouf, Lassen, Wilson, Kern, and Bühler, they were collected and published anew by General A. Cunningham in his *Corpus Inscriptionum Indicarum*; and they have just been subjected to thorough re-examination and re-edited by Monsieur E. Senart. Senart's interpretation of the edicts is considered the most authoritative, and his French version of them has very recently been rendered into English and published in the columns of the *Indian Antiquary* by Mr. Grierson of the Bengal Civil Service. There are many questions of great moment which these inscriptions raise:—what, for instance, the language is in which the inscriptions are clothed, and whether the alphabet in which they are engraved is of indigenous growth or has been derived from a foreign script. Space forbids my entering into these questions at any length. Suffice it to say that while there is a consensus of opinion among scholars that the language of the inscriptions is Pali, the character in which they appear is held by Taylor, Burnell, and other scholars to be of a foreign origin, and by Thomas, Cunningham, R. C. Dutt, and others to be of an indigenous origin. Besides the inscriptions mentioned, other accessible sources of useful information, on which we have to depend mainly for the events of the early life of Asoka, are the *Dipavamsa* and the *Mahavamsa* of Ceylon, and the *Asoka Avadhana* of Nepalese Buddhistic literature.

I now proceed to give a short account of the life and reign of Asoka, after which will follow a brief description of his political system, his relations with contemporaneous sovereigns of India

and other countries, and his religious policy, together with the movement he inaugurated for the propagation of Buddhism.

In the earliest days of which we have any knowledge concerning the principalities existing throughout the continent of India, the Takshak dynasty, the princes of which called themselves the Nandas, held the northern tableland. The empire over which they exercised dominion was known as the Magadha Empire. More than two centuries before the time of Asoka, and while Gautama Buddha was still living and preaching his religion, Bimbisara and Ajatasatru had extended the limits of the Magadha Empire east and west. The last Nanda, surnamed the Rich, was murdered, and Chandragupta, who seems to have been an obscure member of the royal family, succeeded in usurping the throne, aided in the attainment of his object by the skilful manœuvres and wily tricks of his minister Chanakya. The events that ended in the death of Nanda the Rich and the seizure of the throne of Magadha by Chandragupta are very familiar to students of Sanskrit literature, since they have been dramatized by Visakhadatta in his play of *Mudrarakshasa*—one of the few political dramas which Sanskrit literature possesses. Chandragupta, the founder of the Mauryan dynasty, and the contemporary of Seleucus Nicator, ruled for twenty-four years, his period extending from B. C. 325 to 301. He was a powerful prince, and after the retreat of Alexander the Great extended the limits of the Magadha Empire over the whole of Northern India. He was succeeded by Bindusara, who maintained the glory of his father.

When Bindusara was reigning at Pataliputra, a Brahman of Champapuri presented to him his daughter Subhadrangi, a damsel of bewitching charms. A certain astrologer having foretold that Subhadrangi would become the consort of a great king and the mother of a universal monarch, the Brahman made the present with a view to the fulfilment of the prophecy. But unfortunately for the Brahman it was long before the prophecy came true. Subhadrangi's rare beauty excited the jealousy of the princesses of the palace, and lest she should become the sole object of the king's affections and the exclusive recipient of his favours, they doomed her to menial service and made her learn among other things the barber's art. After she had attained proficiency in the art, she was asked to go and shave the king if she would gain his good will. She did so, and in carrying out the operation acquitted herself so well that the king offered to grant her any boon she might ask of him,

She prayed for his society; but the king despised her as being of the barber caste. She explained that she was only acting the part of a barber by order of the princesses of the palace, but that she was a Brahmani by birth and had been presented to the king expressly with a view to his marrying her. The king, thus reminded of her history, granted her wish and made her the chief queen of the palace. Asoka was the fruit of this union. He was so named because his birth emancipated his mother from her sufferings, the word Asoka meaning 'griefless'. Of his boyhood and early life nothing is known except that he was turbulent and thus gave no small trouble to his father. He was moreover ungainly in person and thus failed to win his father's affections. Some Buddhist legends represent him as having been of a meditative and compassionate turn of mind from his infancy, but there is no evidence to support this statement and the legends may have been invented to harmonise his after career with his early life and thus discern the lineaments of the man in the child.

Asoka was made over by his father for training to an astrologer named Pingalavastu, who predicted after casting various kinds of lots, that the boy would succeed his father on the throne of Pataliputra. As Asoka grew up, his character did not mend, and when he attained his majority he was still so ill-behaved and troublesome that it was deemed advisable to get rid of him by deputing him to quell a mutiny which had broken out at Takshasila in the Punjab, which seems to have been a royal place of exile set apart for the turbulent members of the Mauryan family. Asoka was eminently successful in quelling the insurrection. In the meantime his elder brother Susima created disturbances at Pataliputra and incurred the displeasure of the chief minister. The consequence was that he was sent to Takshasila, and Asoka was recalled. Then the king fell ill, and at the instigation of his minister though not in accordance with his own wishes appointed Asoka regent during his eldest son's absence. Soon after he died, and Asoka was immediately placed upon the throne. Susima, on his return, disappointed of his patrimony, rose against his brother and attacked Pataliputra; but Asoka, through his able minister Radhagupta, overpowered him and thus gained possession of the throne. One Singhalese tradition says that Asoka put to death ninety-nine of his brothers before he constituted himself sovereign. Another maintains that he slew all his officers and wives and instituted a 'hell' in which a number of innocent people were put to the most

refined and lingering tortures. But the commission of atrocities such as are here attributed to him is contradicted by the inscriptions in which he speaks of his brothers and of their residence in various towns of his empire. The two traditions, therefore, according to which Asoka must have "waded through slaughter to his throne," are unworthy of credence, and scholars have rightly conjectured that in all probability they were concocted by subsequent generations of Buddhists to sharpen, on the one hand, the contrast between his high achievements and unpromising beginnings, and to heighten, on the other, the merit of the Buddhist religion, by blackening the character of Asoka before his conversion to that creed.

As regards the date of Asoka's accession, there has been great controversy, and even now the question must be regarded as an open one. But, following the sound reasoning of M. Senart, we may place it about B. C. 273. Between his accession and his coronation there appears to have intervened a period of four years. Why the coronation should have been thus delayed we are not told in the Singhalese chronicles in which the fact is mentioned. The reason, however, seems to be obvious. These four years were probably years of incessant strife and turmoil, and Asoka may not have liked to be formally installed until he was sure of retaining permanently the throne he had seized and of establishing his claim to it beyond the possibility of dispute. Asoka, in his modesty, does not include these years in computing his reign, and he accordingly dates his edicts and inscriptions from the year of his coronation, or B. C. 269, instead of from the year of his accession.

P. NAGABHUSHANAM.

LITERARY NOTICES.

Ancient India. By R. C. Dutt. Epochs of Indian History. London: Longmans, Green, and Co., 1893. Price 2*s.* 6*d.*

THIS is the first volume of a series of five on Indian History edited by Mr. Adam, a series which we heartily welcome in view of the need all feel of the spread of information concerning the history of this vast land. That the writing of the different volumes and the editing of the series so as to give satisfaction will be tasks of difficulty is obvious from the prospectus of the series and from the volume before us. We need hardly add that we wish all concerned success in their important work.

The first volume, *Ancient India* (2000 *B. C. to* 800 *A. D.*), supplied the greatest difficulties, and if it is open to criticism, there will scarcely be surprise. The selection of the author gave it its character. It may be described perhaps as a summary of Mr. Dutt's *History of Civilization in Ancient India*, and it partakes to a large extent of the qualities of that book. It is almost entirely based upon the literature which has come down to us, interpreted by Max Müller, Wilson, and others. It deals mainly with the manners, civilization, and religion of the different periods. These are described as before under the names, Vedic, Epic, Rationalistic, Buddhist, and Puranic Ages—a classification which, if it has the merit of simplicity, has also its dangers.

While making all concessions to the new historical spirit which claims that history deals not with external events so much as with the progress of the people, the reader will probably feel that the book is wanting in the historical framework which such external events supply. The times are probably not ripe for a real history of Ancient India. Ethnology and archæology have not spoken their last word, they have scarcely begun to speak yet. But some of the older histories will be turned to still by those who wish not for essays on the different ages of early India but for their history.

Another defect in the volume is the very slight notice paid to Southern India, excusable perhaps in the author's earlier volume, but scarcely here. India is treated almost as synonymous with the Indus and Ganges basins. Hardly a sentence shows any acquaintance with the early history of the rest of the peninsula. Difficult the subject no doubt is, but it should scarcely have been left in such oblivion.

While thus in some directions the book seems to shrink from dealing with problems, in others it pronounces too dogmatically upon them. The relation of the Iranian to the Indian stock, the connexion of Aryan with the root *ar*, to plough, the more or less pure Aryan character of the population of North India, and the non-Aryan character of that of Bengal, are stated as if they were absolute certainties.

A kind of patriotism perhaps leads the writer to conclusions which are at least open to dispute. The same studies which have taught him on other points might have made him hesitate before asserting that "the valley of the Indus and its tributaries witnessed the earliest form of civilization developed by a section of the Aryan races," and later of representing the Aryans of the Ganges, in isolation maintaining their customs in rigidity, borrowing nothing from others. Recent researches show sufficiently that the Aryans—if there ever were such people—are under no small obligations to their non-Aryan neighbours. The author seems concerned to maintain the absolute purity of Aryan civilization and also the completeness with which the rest of India was Aryanised. "The mass of the population of Bengal and Southern India therefore

remain to this day—what they were in the Rationalistic Age—Hindu by religion, language, and civilization, but mostly non-Aryans by descent." To attain his end, he is obliged to pass over many elements inconsistent with this description, and to adopt theories which can scarcely be supported. Who, for example, will accept his statement that in cardinal doctrines there is little difference between Vedic and Puranic Hinduism? Most critics, again, find in the *Mahabharata* proof that polyandry was well known in India. But this would show that the Aryan civilization of India, as Mr. Dutt conceives it, was not unmixed; so he rejects it as a myth.

Another form of the pleasing infirmity is the writer's assured confidence that the West owes so much of its civilization and philosophy to India. Though even Max Müller, on whom he leans so heavily, has said that till Alexander the Great's time India had no influence on other nations, Mr. Dutt asserts that the doctrine of transmigration was borrowed from India, and he has little doubt that the science of logic, and other intellectual discoveries of the Hindus were borrowed by the Greeks. Why "it is difficult to suppose that" anything "could have been discovered independently both in Greece and in India," passes human wit.

These Series of Epochs of History have been associated in our minds with good illustrations in the way of maps. It is somewhat disappointing to find only two in this volume—one, 'India, Physical', apparently a frontispiece to the whole series, the other, a slight uncoloured sketch of 'Northern India in the Vedic and Epic Periods'.

But if we cannot conceal that in some things we are disappointed with this volume, we cannot but express our satisfaction at the clearness with which it sets forth certain points of importance and interest. "No idol was worshipped, and no temple was known" in the Vedic and Epic Ages. "The flesh of the cow was an article of food." "Child-marriage was unknown then. The marriage of widows was allowed." Even in the fifth epoch (A. D. 400 to 800) married women received their husbands' friends and conversed with them without any restriction. Girls learned to read and write; singing was considered a female accomplishment, and painting and music were often taught them. Widows were still allowed to remarry. The cruel *sati* rite finds no sanction in ancient Sanscrit literature.

Boswell's Life of Johnson. Edited, with an Introduction, by Mowbray Morris. Globe Edition. London: Macmillan and Co., 1893.

How many there are who have read both Carlyle's essay and Macaulay's on Samuel Johnson, but have never done more than perhaps consult the great biography itself. Croker's edition of Boswell gave

Carlyle an opportunity of exhibiting to the world his own marvellous faculty for hero-worship: it gave Macaulay a chance to wipe off old scores. The noble passion that moved Carlyle produced what will endure: the personal enmity that animated Macaulay brought forth an article that was no doubt brilliant, but the permanent interest of which is slight.

The volume before us is the latest addition to the Globe Library, and there certainly is no volume of that admirable series that has taken us so much by surprise. It seemed to us scarcely possible that Boswell could be compressed into a single volume of the size and yet remain readable. In spite, however, of the large amount of matter the type is beautifully clear and the book is as portable as any of the series. Messrs. Macmillan and Co. are to be congratulated on their achievement, while they deserve the best thanks of all students of literature for placing this work before the public in so convenient and accessible a form. Mr. Mowbray Morris has done his part also in an eminently satisfactory way. His introduction is modest and to the point, while his notes are well selected. It would be altogether superfluous at this time of day to extol Boswell's work as a picture of the great Doctor or as a history of the literature of England during great part of last century; but we trust that the appearance of this edition will lead to Boswell's *Johnson* becoming a favourite and familiar book with Indian students. As Mr. Morris says:—

> "Open it where we will, we cannot turn half-a-dozen pages without finding something to laugh at, something to think upon, some trait of perennial nature, some glimpse of vanished humours. . . . . A great subject and a great picture! Nor can portrait and painter ever be disassociated. As long as the huge bulk of Johnson rolls down the stream of time, so long will the queer little figure of his biographer, saluted with no unkindly laughter,
>
> 'Pursue the triumph and partake the gale.'"

An Elementary Treatise on Modern Pure Geometry. By R. Lachlan, M.A. London and New York: Macmillan and Co., 1893.

The object of the present treatise, the author says, is to supply the want which is felt by students of a suitable text-book on geometry. In the new regulations for the Cambridge Tripos provision is made for the introduction of a paper on pure geometry, and in his selection and treatment of subjects Mr. Lachlan has kept in view the wants of students reading for the Tripos. But he has at the same time endeavoured to treat every branch of the subject as completely as possible, in the hope that students will give more attention to this branch of pure mathematics than they have hitherto been accustomed to do. His work is, in our opinion, well fitted to fulfil the objects for which it has been

written. Most editors of Euclid in recent years have felt the necessity of providing the student of geometry with a somewhat more complete geometrical equipment than the text of the Greek geometer affords, and have sought to make such provision in appendices dealing with various modern developments of the subject. The same object has been accomplished in a more complete manner in such volumes as Casey's *Sequel to Euclid*, McLelland's *Geometry of the Circle*, and Milne's *Companion to the Weekly Problem Papers*. But none of these works covers, so to speak, a sufficient extent of ground; and there was undoubtedly room for such a work as the one before us. Mr. Lachlan calls his book an elementary treatise on geometry, but this does not imply that it is either fitted or intended to displace those text-books—whether Euclid or substitutes for Euclid—by which students are introduced to the study of geometry. These will be as necessary to the student of geometry as ever; and in fact a thorough acquaintance with the propositions of Euclid and the additional propositions given in most recent editions of Euclid is indispensable to any one who seeks to master the more powerful methods used in the work before us. Evolution in the sphere of geometry has not differed materially from evolution in other spheres, and few persons are likely to become expert in the use of modern methods who do not, as it were, retrace the steps by which the subject has reached its present state of development.

We will now proceed to give a brief summary of the contents of Mr. Lachlan's treatise. In the first chapter we have the definition of a geometrical figure, the classification of curves, and an explanation of the principles of duality and continuity and of the points at infinity. The second and third chapters deal respectively with the measurement of geometrical magnitudes and fundamental metrical propositions concerning the segments of a line, the angles of a pencil, and areas. The fourth chapter deals with harmonic ranges and the fifth treats of the theory of involution. The properties of the triangle and its associated points, lines, and circles are next discussed, and then we have a chapter on rectilinear figures, dealing chiefly with figures consisting of four points and four lines—*tetrastigms* and *tetragrams*, as the author calls them. The next two chapters deal respectively with the theory of perspective and the theory of similar figures, and the tenth chapter treats of properties of the circle. Poles and polars, conjugate points and lines, conjugate triangles, inscribed tetrastigms, circumscribed tetragrams, and Pascal's and Brianchon's theorems are all discussed in this chapter. The eleventh chapter is on the theory of reciprocation, and the twelfth on the properties of two circles. The thirteenth chapter deals with coaxal circles and the fifteenth with systems of circles. The theory of inversion and the theory of cross ratio are the subjects, respectively, of the remaining two chapters.

In reading the first two or three chapters we seemed to feel the exposition a little indefinite, but this feeling wore off as we advanced; and on the whole we think the author may be congratulated on the satisfactory way in which he has treated his subject. The chapter on the properties of the triangle especially is very clearly written. Throughout the work a great many interesting theorems and problems have been introduced as examples to illustrate the principles of the subject. We have noticed few misprints, but the author, like most writers on mathematics, uses the words 'indefinite' and 'indefinitely' instead of 'infinite' and 'infinitely'.

Macmillan's Colonial Library.

Don Orsino. By F. Marion Crawford.

THE recent history of Italy presents a field redolent of romance. Mr. Crawford has found in it the material for some of his most fascinating novels. *Saracinesca* and *Sant' Ilario* depicted the Italy known to our sires and grandsires. But neither introduces us to a more interesting scene than the Italy of to-day, the Italy of *Don Orsino.* Rome in 1887 is what Rome has ever been—a stage whereon action of the highest human interest takes place, where revolution, fortune, and the conflict of party and opinion try man of what sort he is.

Don Orsino shows us Rome under the new régime, suddenly freed from the rule of the Pope and become the head of united Italy. We are made to feel the throb of restored national and commercial life, but the story is chiefly concerned with the reaction from the excited and unnatural hopes and speculations which the revolution had produced. Don Orsino is the son of the Prince of Sant' Ilario and the grandson of Saracinesca. How he imbibed the radical notions of the time, how he speculated in the great building mania of those years, how he loved and how he remains unmarried, how "from a somewhat foolish and affectedly cynical youth he has grown into a decidedly hard and cool-headed man," is all described here by Marion Crawford in his best style. No reader but will share the author's interest in "the young man of the Transition Period." The story is one of real life. The supernatural or uncommon gifts of a *Mr. Isaacs* may have their charm for us, but after all we are nearer to characters like those we mingle with here—the sanguine young Orsino, and his aristocratic parents, the banker-politician Del Ferice, his wife Donna Tullia pressing her way into society, the acute San Giacinto, the plain but clever builder Andrea Contini. But the mystery so dear to the author is not wanting, for in and out through the chapters flits the bewitching Maria Consuelo, her secret baffling the reader well-nigh to the end, Don Orsino's *riddle, idol, and benefactress. Not only to the*

novel-reader but to all who wish to understand the changes wrought in Italy by unification, this book may be heartily commended.

Children of the King. By F. Marion Crawford.

In this volume, No. 144 of the Colonial Library, we are again introduced to Italian scenes and personages. We have not this time to do with the Rome of the period of nascent Italian liberty, but with the wild coast of Calabria, and the book opens with a skilful impression of the life of the hardy sailors of the coast. We are next introduced to those children of the King who give their name to the story, the brothers Ruggiero and Sebastiano. Ruggiero, who is destined for the effective hero, already, as a boy, shows signs of that manliness and stern straightforward decision of character which are eventually to lead him to his tragic end. The moment of the appearance of the brothers in the story is that of their mother's death, and their emancipation from thraldom to the miserly cook-shop keeper Pietro Casale. In the third chapter the story really begins. The plot is of the slenderest, but the influence of Mr. Crawford's genius is strongly felt in the way in which the contrast of character between the personages of his story is brought home to us.

It would not be fair to the reader to reveal too much of the interest of the novel. We are brought face to face with a question which preceding works of Mr. Crawford have rendered us familiar with—namely that of the etiquette of courtship and marriage in Italian high life. There is the languid Marchesa di Mola, widow of a parvenu, with a daughter of nineteen who is full of the pretty caprice of her age and sex. It is the intention of the Marchesa to marry this daughter to the very noble and out-at-elbows count of San Miniato. Fate, however, interposes two very formidable obstacles in the reluctance of the Donna Beatrice and the passionate though misplaced devotion of the hardy sailor Ruggiero. The count at first triumphs, but his triumph is short-lived and is but the prelude to the final catastrophe in which Ruggiero's manhood asserts itself in one terrible act of sacrifice to free the woman he loves from the bondage of an uncongenial alliance.

Mr. Crawford's powerful imagination and graphic force have enabled him to invest with all the dignity and interest of tragedy what in other hands would have seemed a poor and commonplace theme. The language is simple and moving, at times rising to the height of poetry, at others terse, vigorous, and full of life. There are passages of great beauty, revealing a deep love of nature in her most intimate moods—passages which have all the effect of a Turner in their vivid power of interpretation.

The interest is skilfully maintained throughout, and the characters reveal themselves as living beings of flesh and blood, not puppets danc-

ing to the tune of their creator. Altogether the book is one which the reader will not willingly lay aside unfinished.

Under Pressure. By Marchesa Theodoli.

Under Pressure is dedicated to Marion Crawford by the authoress. His example and encouragement have led her to make this attempt to gain the public ear. It is interesting partly as showing how far the master surpasses his school. It seems almost unfair to refer to the superiority which he displays in such matters as style, variety of characters, comprehension of the surroundings, richness of detail, general colour and art. But the disciple's work also has an interest of its own. Dealing with the same 'transition period', it shows us the effect upon social and family life of the revolution which set Rome free. The plan is engagingly simple. An aristocratic Prince and Princess, belonging to the Black or Papal party, have two daughters whom they destine for a convent and for a Black marriage respectively. The book describes in an artless style the resistance of these daughters, which would have been impossible under the *patria potestas* maintained in the pre-revolution days, but which the new laws and the new public opinion rendered successful.

NOTES AND EXTRACTS.

There are signs that the malicious attacks which have for some time been made on Indian missionaries by religious journals and irresponsible evangelists are doomed to end in failure. Those who have made the attacks have succeeded in extorting from a large number of Christian men and women in India a declaration of their adherence to certain fundamental principles of Christian morality, and even in inducing a large Missionary Society to issue a manifesto, which, though evidently based upon very imperfect information, was looked upon as cause for alarm by some of the Society's agents, in particular by some whose experience in the mission field cannot yet be counted by years. But they have almost wholly failed to draw either defence or protest from the men against whom their attacks were aimed; and it must be becoming evident even to omniscient editors that they may sometimes overrate their strength and influence. It is at least becoming evident to the general public that the religious press does not always express the mind of the Church, and that the Church will resent any attempt on the part of the press to usurp her functions or to take any undue interference with her in the conduct of her affairs.

When four years ago the *Methodist Times* brought its malicious and

unfounded charges against the Wesleyan missionaries in India there were indications that the Wesleyan Church felt the power of press intimidation, and the subsequent behaviour of Mr. Hughes and Dr. Lunn showed that they did not regard the result of the investigation that followed in the light of defeat But the leaders of the Wesleyan Church have come to see more clearly than they did then how gross were the misrepresentations made ; and when Mr Hughes and Dr. Lunn again came forward to expose the corruption and the demoralisation to which, as they would have the public believe, missionaries in India have fallen victims, they were practically told that their services were not required. The Wesleyan Church has wisely resolved to learn the truth about its missionaries and their work at first hand, and before condemning them to give them at least a fair hearing. It is to be hoped that Mr. Hughes and Dr. Lunn feel the severity of the rebuke they have received.

The Free Church of Scotland has taken a not less effective method of declaring its confidence in its missionaries. Most of our readers are aware that Dr. Miller has been specially singled out as the object of attack, and many must have blushed with indignation as they read the diabolical statements that have been made in professedly Christian papers both regarding his action in the Bombay Decennial Conference and regarding his life and work as a missionary. In the work of misrepresentation no paper has played a more inexcusable or more despicable part than the *British Weekly*—a paper which circulates widely among members of the Free Church of Scotland. Yet in spite of all that has been said in the columns of this journal the Free Church has in the most emphatic way expressed its unabated confidence in its missionaries by singling out for special honour the very man who is said to have brought disgrace to the missionary cause. For after settling the terms on which appointments were to be made in future to the chair of evangelistic theology in connection with the Church Colleges, and making a temporary appointment to the chair for the ensuing session, the Assembly which met last month sent a cordial invitation to Dr. Miller to consider the possibility of his undertaking the duties of the chair after next session in the event of his being appointed to it by the General Assembly. Whether or not Dr. Miller may see his way to accept this offer, his friends will rejoice at the honour he has received, and all who desire to see truth and righteousness prevail will rejoice at the emphatic way in which the Free Church of Scotland has marked its sense of the unfairness of the attacks to which its own missionaries and the missionaries of other churches have been exposed. And those missionaries who, trusting to the righteousness of their cause and the good sense and right feeling of the Christian public at home, refrained from entering the controversy, will rejoice to know that their confidence has not been misplaced.

THE Free Church of Scotland at its recent Assembly had another opportunity, which it did not let slip, of expressing its mind on the criticism to which missionaries have been subjected within the last few months. At one of their sittings the Assembly took up for consideration the report of the Committee on the state regulation of vice. This report contained a reference to the Bombay Decennial Conference, in which, while admitting that the action taken since the Conference in various parts of India showed that missionaries were sound on the question of vice, the Committee expressed their deep regret that the action of the Conference had laid the missionaries open to serious misrepresentation, and that, through the withdrawal of the resolution on the state regulation of vice, a very important opportunity was lost of dealing a strenuous blow at a system so wicked in itself and so prejudicial to the cause of Christianity in India. The Assembly received the report, "omitting that part which" referred "to the Decennial Missionary Conference;" and thought it right "to express their sympathy with their missionaries under the unfounded and unjust criticisms which have been passed upon the action of the Conference."

MR. V. RAMANUJAM PILLAI has sent us a copy of the lecture on 'The Religious Basis of Social Reform', which was recently delivered by him in the Hall of the College and published in the *Indian Social Reformer*. Mr. Ramanujam Pillai by an appeal to history first points out how close is the connection between the moral condition of any society and the religion which it professes, and how great the influence of religion on individuals. He then asks the question, How is religion to be made the basis of reform? But before proceeding to answer this question he seeks to find out whether there is any other basis on which a social reformer may securely build. Can he trust to his own sense of honour and self-respect or to the force of public opinion to guide him? Both these questions Mr. Ramanujam Pillai answers in the negative. History shows, too, that mere intellectual education is incapable of forming the basis of social reform. Nor can a moral code distinguishing between right and wrong and defining virtue and vice supply what is needed. For with all the richness of the ethical sentiments embedded in her literature India has long been and is now unable to go forward along the path of truth and righteousness.

What then is to be the basis of social reform? Religion, says Mr. Ramanujam Pillai. But seeing that the meaning of the term religion is very vague, the question arises, What conception of religion is conducive to the progress of the human race and suited to the needs of India in particular? The answer which Mr. Ramanujam Pillai gives to this question is that the only conception of religion which is capable of meeting these requirements is that which is based on belief in a personal

living God. Only a religion based on this belief is capable of begetting in men a sense of moral obligation and the belief that each individual is responsible for his life and accountable for everything that he has and does. Only a religion which recognises that each human soul is precious in the sight of God and capable of infinite progress can enable a man to apprehend clearly the nature of the evils that beset Indian society and give him the independence and the courage which are needed for their removal. For there is no doubt, as Mr. Ramanujam Pillai says, that many of these evils owe their existence chiefly to the fact that Hindus do *not recognise the preciousness of the individual soul.* To this fact are to be attributed the disgraceful treatment that the lower classes receive at the hands of the upper, and all the evils which the institution of caste has brought upon the country. Whether the caste system or the non-recognition of individual responsibility and independence was the earlier in the history of Indian society it is probably impossible now to tell, but there can be no doubt that for many generations the system of caste has had a most blighting influence on the growth of individual character, and that the only way by which the system and all its attendant evils can be removed is by the cultivation of a spirit of independence and individual responsibility. This is what Christian missionaries have laboured and are labouring for, and there are not wanting signs that their labours are not without reward. Mr. Ramanujam Pillai is not slow to acknowledge the light and guidance which his countrymen have received and are receiving from Christian missionaries, and the present lecture is a testimony to the value of missionary effort.

Besides the institution of caste and the joint family system Mr. Ramanujam Pillai calls attention to the Indian conception of woman's position as a field for reform on the basis of religion. The soul of man is regarded as radically different from the soul of woman, and as a matter of practice *there is one code of morals for man and another for woman.* In this, it may be remarked, India is by no means singular among the nations of the world. Still in this country more than in any civilized country of the West the inferiority of women is regarded as a permanent feature of society; and the evils that spring from a low conception of woman's position and function in society are here both numerous and serious. And the task of removing them will be a mighty one, demanding qualities of head and heart that few Hindus as yet possess. It is a sign of progress, however, that many of them are beginning to see the evils of their society in their true light and also to see what they themselves must be if they would nobly act their part in the cause of reform.

The relation between science and religion has seldom been better stated than it was by Dr. Walter Smith in his concluding address as

Moderator of the recent Assembly of the Free Church of Scotland. A healthy and vigorous Church, Dr. Smith said, would make its vital energy manifest in many ways, so that while its pastors are diligent and its people devoted it will also have its scholars cultivating the domain of religious thought and learning. In this respect, he said, the Free Church of Scotland has reason to rejoice that so many of her sons have been distinguished for ripe scholarship, wide reading, vigorous thought, and literary culture, and that she is making no mean contributions to the theological literature of the day. Dealing then with the effect of scientific progress on religious thought and life Dr. Smith said :—

"The last fifty years have been years of singular *intellectual activity and* wonderful progress through the fearless application of the methods of science. The first rough impression, after a general review of the progress of events, is that there has been a sharp conflict between the conservatism of theology and the aggressiveness of science, and that the latter has been victorious all along the line Each new theory has been resolutely opposed, and each has conquered after a time. Not one has been driven off the field, but, on the contrary, one after another has had its claims recognised in whole, or at least in part. Yet when we look more closely into the facts we do not find that the unhappy results which the Church apprehended have been to any considerable extent realised. In the beginning of the period we are reviewing, it was geology that was awakening hopes and fears very much like those which gathered around the morning march of astronomy two centuries before. There was many an Eli then trembling for the Ark of the Covenant, but happily there were also brave and faithful men—and among them our own Chalmers and Hugh Miller—who accepted the truths of science, and held fast no less by the truths of Revelation. It was too early to reconcile the two records, and their efforts to harmonise them were not a very manifest success. But now all these voices are hushed. Geology, like astronomy, has established itself in the convictions of all men, for its proofs are too conclusive to admit of any doubt. The Church does not question them, yet its faith is not disturbed by them. She has learnt that the Bible was not meant to teach science, nor yet to exclude its teachings. She has learnt that the Most High is not afraid to use the current popular language and the current popular ideas also, as a vehicle for conveying the everlasting truth, that 'in the beginning God created the heavens and the earth.' That alone is the essential text of revelation, and science is quite free to write on the margin the correct interpretation as to the manner in which it was done. Time will not allow me to deal with other kindred questions which have come up for settlement during the last half-century. But the same principle applies to them all. As Lord Kelvin tells us, 'the world of science is not a world without God.' Creation by process is quite consistent with creation by the Divine will. Our faith therefore is nowise disturbed by the doctrine that there is a law of growth pervading all the universe, for that only points to the way in which the Most High is working out His glorious designs.

Of course, the Church could not adopt the main scientific and literary results of this half-century, and remain exactly the same as she was before.

Doubtless, these have wrought changes in her way of thinking about many things. Our ideas of the universe are different from those of our fathers; yet it is God's world to us as muck as ever it was to them. Our views of the Bible, too, are probably not exactly theirs, but certainly it is no less precious to us than it was to them—no less certainly 'the light to our feet, and the lamp to our path,' our supreme rule both as to faith and morals. Very likely few or none of us would be altogether satisfied with the scholastic methods by which Rutherford thought he had established his theological positions; but whenever he speaks of his religious experiences, the centuries vanish from between us, and our hearts come close to each other, and keep time to a beat. For the superficial changes of opinion have not changed the religious life. Christ is still the same to us—the same revelation of the Father, the same fountain of grace and peace, the same refuge for the troubled mind, with whom alone 'are the words of everlasting life.'

What may be the final outcome of all the searching and sifting and seething thought of this age, as regards this or the other detail, I do not know, neither am I very greatly concerned. God reigneth, and they that trust in Him shall never be put to shame. Very possibly some old Rabbinical traditions hitherto fondly cherished may vanish away. Very certainly we shall have to allow that God's revelation of Himself, and of the purpose of His grace, was in its nature progressive—that it was not discovered all at once, and that we can no more see its fulness in the original germ than we can discover the oak that lies hid in the acorn. But of this we may be very sure, that the Word of the Lord endureth for ever. The writers of the Bible had the limitations of their time and country, but they had also something which was absolute and eternal. They spoke of matters belonging to science as men would do who lived before science was born; but they also spoke with a Divine certainty of Him by whom all things were created, both which are in heaven and which are on the earth."

THE celebration of the Jubilee of the Free Church of Scotland, that culminated in the meetings of the General Assembly of the Church on the 23rd and 24th of May, appears to have been a brilliant success. Delegates were present from most of the Presbyterian Churches of the world, and from the great Noncomformist Churches of England, to convey their congratulations to the Free Church, and the speeches seem in many cases to have been not only interesting but eloquent and inspiring. Before the representatives of the different Churches were received, a congratulatory letter from Mr. Gladstone was read, in which he dwelt on the "moral brightness" of the conduct of those who in 1843 sacrificed much for conscience' sake, and on the statesmanship exhibited by the leaders of the Disruption. Later on in the proceedings part of a letter from the late Cardinal Newman was read in which, speaking of the admiration he felt for the Free Church, he said: "I consider the movement to come from God, and to be a portion of that religious revival which has been, and is, visiting Western Christendom." These letters

were of special interest, containing as they did tributes from men whose theological position is so very different from that of Scottish Presbyterians.

One attractive feature of the whole celebration was the absence of any attempt to rake up old bitterness. Free Churchmen, naturally, hold that their fathers did what was right when they gave up their connexion with the State fifty years ago, and it would, of course, have been impossible to celebrate the Jubilee of the Free Church without referring to the events and controversies that led to Disruption, but there was no disposition shown to revive the bitter feelings that the heat of controversy so often generates. The General Assemblies of the Established and Free Churches exchanged courteous greetings, in which, while manfully recognising their differences, the two Churches each cordially acknowledged the good that the other is doing.

Much of the success of the celebration was felt to be due to the Moderator, whose addresses at the opening of the Assembly, at the Jubilee celebration, and at the close of the Assembly, were acknowledged by all to be exactly what such addresses ought to be. In his opening address he first gave a short statement of the Free Church position and a vindication of its continuing to maintain a separate and independent existence, and then proceeded to speak of the change in religious thought and habits of the people and to offer suggestions as to future action. The greatest need of the country and the chief duty of the Church, he maintained, was increased attention to Home Mission work, and he pleaded eloquently for a National Church that should "cover the length and breadth and also the height and depth of the country with the same beneficial activities, binding rich and poor together in the brotherhood of a common service."

Home Mission work and home wants are sometimes made an excuse by people—not usually themselves workers in any kind of Mission—for the neglect of Foreign Missions. Dr. Walter Smith, however, is too large hearted a man to allow himself to be blinded by the needs of the closes of Edinburgh and the wynds of Glasgow to the Church's duty to other countries. In his concluding address, from which we have already quoted, he spoke clearly upon that point, and his words on the relation of the two spheres of work are worth quoting.

"Another excellent piece of Jubilee work has been the consecration of so many hopeful young men, and so much helpful means to the work of Foreign Missions. There could not be a better sign of the Church's spiritual life. Let no one fear that there can ever be too much zeal for enlightening the dark places of the earth. We have a deal of leeway to make up, and it will need no little energy and patience to take our proper place in the race of sacred duty. Remember the long centuries during which Scotland, unhappily in this only like other Protestant countries, had not a single voice uplifted among the heathen to tell them of the great love of God and the grace of Christ—centuries when the great Jesuit community, so strangely com-

pounded of good and evil, of self-sacrifice and self-seeking, were the only representatives of Christianity outside of Christian Europe. It will take a long time and many labours ere we can redeem those waste and barren ages; and we have never yet risen to anything like the level of our great responsibility to the heathen. But it is so far a good omen that this Jubilee Assembly has shaken off the bonds of mere customary giving, and started on a new and higher idea of this duty.

I am not afraid that the fresh impulse given to Foreign Missions will cause any slackness in the work to be done at home. Interest in Asia and Africa will not lessen our care for brethren at our own door. These two spheres are not competitive, but rather co-relative, and interest in the one stimulates interest in the other. There never was a greater folly than the novelist's 'Booriobools Gha'. It was a satire that had plenty of malice, but no point because it had no truth. It is the Church's prime duty to evangelise the world, and she does not lose in intensity by the extension of her schemes. Never was the Baptist Church at home so living and energetic as when Carey and Marshman went out to Serampore. The good Andrew Fuller never did a better stroke of work for the Church he loved than he did when he shipped those devoted scholars to the Danish settlements in India. It was not merely the Hindoos of Bengal who profited by their labours, but also, and not less, the stockingers of Nottingham and the carpet weavers of Kidderminster. The great Independent community, too, received a fresh baptism of the spirit when the London Missionary Society commissioned Williams and his brethren to the South Seas. It was not only that the fierce islanders were turned from their gross fetish worship and horrible cannibal feasts, but a rich blessing came also on the shopkeepers of London and the millworkers of Leeds and the button-makers of Birmingham. Truly 'the quality of mercy is not strained: it is twice blessed. It blesseth him that gives and him that takes.' So also I doubt not we shall find that in seeking the good of others, the good will return into our own bosoms."

Dr. Smith also impressed upon his audience the necessity of taking a larger view of the diversity of gifts received for the edification of the Church and of being grateful to God when he raises up men of diverse powers to supply her diverse needs. His warning in this connexion is worth quoting.

"There were," he said, "people who blamed Carey and Marshman in Serampore, as missionaries who were doing nothing for the conversion of the heathen, because they were only writing grammars and dictionaries and translations. The same kind of people were also apt to be impatient with other missionaries in later times, because they spent years perhaps in reducing the spoken languages of barbarians to a written form, which made them capable of producing a Christian literature. We know better now."

We know better now, and it is the fashion now to praise Carey and Marshman, but their detractors have their successors. "The same kind of people" still abound, some of them merely ignorant or censorious, others unscrupulous and malicious, and men both in India and Scotland,

who are doing the special work they feel it is their duty to do, have to suffer for the unwillingness of others to recognise that there is "a diversity of gifts."

WE have received from Mr. V. Venkayya a paper on the 'Madras Museum Plates of Jatilavarman' contributed by him to the March number of the *Indian Antiquary.* As an illustration of the kind of work which may be done by old students and which must be done if the history of India is ever to be written, it may be commended to the consideration of some of our readers. The inscription, which is reproduced, translated, and commented on, is one of considerable interest on many grounds. Part of it is Tamil written in what is known as Vatteluttu or Chêra-Pândya characters. These characters are very rare in inscriptions, and this inscription even presents forms deviating from those hitherto known. Mr. Venkayya quotes Dr. Burnell's opinion that the Vatteluttu resembles the Sassanian alphabet. He seems inclined to believe that the Pândyan kingdom imported it from the Chêra, but afterwards borrowed in its place the Tamil alphabet from the Chôlas.

Historically the inscription is interesting as adding to our knowledge of the Pândyan kingdom. It commemorates the exploits of a Pândyan king, Jatilavarman, who seems also to have united under his sway the neighbouring Chôla and Chêra states. It describes how he defeated a certain Adiyan, his allies the Pallavas and Kêralas, and others, and how he built a temple 'resembling a hill' to Vishnu at Kâñjivâyappêrûr, which may perhaps be Little Conjeeveram but seems more likely to be some place nearer the west coast. Unfortunately there seems to be small possibility at present of fixing either the places referred to in the inscription or its date. Mr. Venkayya has collected the existing data for a history of the kingdom from inscriptions and Tamil literature, but they are insufficient for this purpose. From the time of Asoka at least the state existed, sometimes under one ruler sometimes under five. Its capital was at first Korkai, later Madura, and its dominions extended from Cape Comorin northward at times as far as Tirupati. The inhabitants, after abandoning Buddhism, seem to have been Vaishnavites, for their emblem was the fish of Vishnu.

But we are wandering from the inscription. Its main historical interest at present is contained in the phrase "the village called Sabdâli which had been apportioned to the Brâhmanas from the good country called Magadha." From this we learn how Brahmanical influence spread, and we are enabled to understand better the constant references in early literature to communication between the North and the South. To one of these Brahmans the king grants a village called Vêlangudi, the second half of the inscription recording this grant and asserting the merit of protecting the property of Brahmans and the sin of seizing it. The

bounds of the village are fixed by setting up stones and planting milk-bush at certain points and apparently driving a female elephant from one to another.

The opening invocation addresses Brahma, Vishnu, and Siva, showing either tolerance in the Vaishnavite king or that the differences of Sivite and Vaishnavite were not yet very pronounced. But with all his religion, the king is not devoid of superstition, for he speaks of the nectar-rayed god (the moon) as the first ancestor of the Pândyan race. Indeed there is a comprehensiveness in his religion which finds room not only for the Hindu Trinity, but also for the old Nature divinities, such as Indra, Varuna, Agni, and the Moon, and the newest objects of devotion, Buddha, Krishna, Subrahmanya. A doubtful reference to Manu is also a point of interest and may be of importance.

We hope that Mr. Venkayya's useful and successful work may stir other old students of the College to a sense of their ability to aid in the elucidation of the obscure chapters in the history of India. It is only by such patient toil that the materials can be collected which will make the writing of that history possible.

COLLEGE NOTES.

As I anticipated a month ago, no time has been lost in supplying the vacancy caused by Mr. Laidlaw's resignation. In fact notice of the new appointment had arrived before the June number of the magazine had reached its readers. The new professor is Mr. William Meston. He took his degree some years ago at Aberdeen with first-class honours in Philosophy, and is moreover said to be particularly strong in his acquaintance with Oriental languages. From all that has been heard of him it appears that he is exceptionally well-fitted for the place he will have to take in the work of the College. Indeed this is sufficiently guaranteed by the fact of his having secured, among several good candidates, the unanimous approval of the committee entrusted with the selection of a successor to Mr. Laidlaw. This committee consisted of Dr. Lindsay, Dr. G. Smith, Secretary to the Foreign Missions Committee of the Free Church of Scotland, Mr. Stevenson, Dr. Milne Rae, and apparently, though I am not quite sure that he acted in the matter, Mr. Laidlaw himself.

The appointment is, in the meantime, for one year, but, as has happened in so many other instances already, is most likely to be in effect a permanent one. Mr. Meston was to leave London on the day on which I am writing, and, as he comes by Bombay, may be expected to reach Madras on the 22nd or 23rd of July.

Mr. Laidlaw's many friends will be glad to learn that, even before the expiration of his furlough, he has been called to an important sphere of work at home He has been unanimously chosen, and either has been by this time, or will immediately be, formally appointed Minister at Huntly in Aberdeenshire. In his work there he will be the successor of not a few distinguished men,—among others of Dr. Rainy, Principal of the New College, Edinburgh, and by universal consent the foremost man at present in the Free Church. There are many in Southern India who in coming years will follow Mr. Laidlaw's career with interest and expectation.

WILLIAM MILLER.

SHEVAROY HILLS, 29*th June*, 1893.

SCIENTIFIC AND LITERARY JOTTINGS.

THE meteorological condition of Madras during June was, on the whole, fairly normal, but the air temperature in the shade was 1°·2 below normal, and the humidity 9 per cent. above normal. The rainfall was 0·90 inches below the average. The wind direction was 2 points more southerly and the daily velocity 32 miles less than the average. One striking feature of the month was the way in which the town of Madras and its immediate neighbourhood escaped rain while heavy showers were falling a few miles off. On several afternoons the rainfall was near enough to affect the barometer in Madras while not a single drop of rain fell there. Even within five miles of Madras the fall during the last week of the month was sufficiently heavy to put a good deal of water into the tanks while in Madras itself it was hardly sufficient to lay the dust.

OVER India as a whole the rainfall has been good, and in parts it has been excessively heavy. In Calcutta, for instance, the fall between June 1 and June 27 was over 25 inches, or more than double the average fall. In Chittagong the fall was 37·13, against an average of 21·51. On the West Coast the fall at most of the stations has exceeded the average, and from Masulipatam southward, on the East Coast, and in the central parts of the Presidency, Madras is the only place at which the fall has been below the average during the same period. A strong monsoon has been blowing over almost the whole of India for the greater part of the month.

THE annual visitation of Greenwich Observatory took place on June 3rd when the Astronomer Royal presented his report to the Board of Visitors. He was able to give an account of progress in many directions, though he still complains sadly of being hampered on account of want

of space and assistants. The new 28-inch telescope is not yet finished, but the dome for it has now been completed, the object-glasses are at the Observatory, and the rest of the work will not take long. The illumination of the principal instruments with the electric light has been sanctioned and the apparatus has been supplied. Owing to the remarkably fine weather in March and April the number of observations made was the largest ever recorded.

THE work for the astrophotographic chart and catalogue has been fairly begun, 176 fields having been photographed for the former and 299 for the latter. No spectroscopic observations were made during the year. Photographs of the sun were taken on 220 days, and these together with the solar photographs from India and Mauritius supply sun pictures for 362 out of the 366 days in the year. The photographs show that throughout the year the solar activity has been fully maintained. The mean spotted areas for the years 1890, 1891, and 1892, were 100, 566, and 1230, respectively.

THE mean temperature for 1892 was 48°·1, being 1°·4 below the average of the 50 years 1841-1890. The highest shade temperature was 85°·9 and the lowest 17°·6. The mean daily motion of the air was 265 miles, which is 17 miles below the average of the preceding 25 years. The greatest daily motion was 687 miles and the least 48 miles. Bright sunshine was recorded on 1277 hours, which is small compared with the 2722 hours which were recorded in Madras.

THE number of well-known astronomers who have died within the last two years is very extraordinary, and we have now to record the death, in his 84th year, of the Rev. Charles Pritchard D.D., F.R.S., the Savilian Professor of Astronomy at Oxford. For thirty years Professor Pritchard was a schoolmaster, and during that time he did much to improve the education given in upper middle class schools, especially striving to reduce the dullness of the teaching and to infuse something of his own vigour and enthusiasm into other teachers. In 1870 he was appointed to the Savilian Professorship of Astronomy, a post in which his activity had full play. At an early date he obtained from the University funds to establish an observatory in connection with the chair, and this the late Dr. De la Rue enriched by a munificent gift of instruments. Early recognizing the advantages of photography in astronomy, Professor Pritchard devoted much time to photographic work, and up to the time of his death he was engaged in the attempt to determine stellar parallax photographically. He also made an elaborate investigation into the magnitudes of stars by means of his wedge photometer, and the results which he obtained have a high value.

In a paper descriptive of Captain Stair's expedition read at the Royal Geographical Society Dr. Moloney, the medical officer to the expedition, called attention to a very interesting feature of Lake Tanganyika. It appears from what was told him by the missionaries and natives that the outlet of the lake by the Lukuga becomes periodically choked by sand and vegetation which forms a dam sufficient to raise the level of the lake considerably. After a time this dam gives way and the lake level again falls. The differences of level thus caused may amount to as much as 18 feet, and the rise and fall probably occupy some fifteen years.

In writing last month about the very heavy rainfall reported in Queensland we expressed an opinion that it had been exceeded at Cherapunji in the Khasia Hills. This turns out to be the case, for on June 14, 1876, no less than 40·8 inches were recorded there in 24 hours. From the 12th to the 15th inclusive the fall was 102 inches. In this connection it may be well to point out that recent records of rainfall at Cherapunji are not altogether comparable with those made a few years ago, as the rain gauge is now somewhat farther from the precipitous edge of the hills than it formerly was, and consequently the amount of rain registered is almost certainly less.

C. M. S.

In Part XII. of the *Epigraphia Indica* Professor F. Kielhorn concludes his article on the Karitalai Stone Inscription of the reign of Lakshmanaraja; and in addition to this writes on no fewer than five other inscriptions. Professor G. Bühler deals with some further Jaina inscriptions from Mathura, and Dr. Führer begins a paper on certain Pabhosa inscriptions. Three plates accompany Dr. Bühler's paper on the Jaina inscriptions from Mathura.

The University of St. Andrews has resolved to recognise the lecturers of the Edinburgh School of Medicine for Women as 'lecturers specially appointed' by St. Andrews. Thus women students at Edinburgh may now present themselves for examination for the medical degrees of St. Andrews.

Mr. J. Scott Keltie's *The Partition of Africa*, just published, will prove a valuable reference book to all interested in the Dark Continent. Its recent history has been marked by such kaleidoscopic transformations that few are familiar with the present position of the rival States.

Mr. Scott Keltie combats the assertion that the negro never will be

trained to habits of industry. He points to the results obtained by Scotch planters, traders, and missionaries in Nyassaland. Thousands of acres are there under coffee plantation. Bricks have been made, and substantial buildings erected by free native hands under missionary guidance.

PROFESSOR W. M. RAMSAY'S *The Church in the Roman Empire before A.D.* 170 has been very favourably reviewed. His articles in the *Expositor* and his lectures at Mansfield College have awakened considerable interest in it. Probably no one is better qualified to deal with the particular period he has chosen. For many years he has had peculiar advantages in studying the archæology and geography of Asia Minor.

A REVIEWER in the *Academy* in favourably noticing Dr. Whyte's recent volume speaks of the recent revival of interest in William Law's works. He attributes this to a general tendency in the present age towards mysticism, a revolt or reaction from the pure scientific thought and materialistic philosophy that recently prevailed.

AN important new History of Rome from the pen of Professor Pelham has just been published by Messrs. Percival and Co. It starts with the foundation of the city, and ends with the last invasion of the barbarians (476 A.D.).

PRINTING offices will find it difficult to surpass the magnificent results attained in the new *Pall Mall Gazette* offices. The paper is now enlarged to twelve pages. The printing machines are worked by electricity and are capable of turning out 48,000 copies an hour. It is hoped that Parliamentary debates, reported verbatim, may be put upon the sheets within half an hour of their conclusion.

THE *Athenæum* announces that a Japanese firm in Tokio has published under their own name a volume entitled *Lessons in Commerce* which was published in London last year by Messrs. Crosby Lockwood and Son. They have produced on the title-page Messrs. Lockwood's distinctive trade-mark. The Japanese counterfeit follows the English original line for line, and also copies the latter in its distinctive types. For unblushing piracy this will be difficult to excel. Messrs. Longman write that their experience with Japanese publishers has been similar.

To most men the publication of the *Life and Letters of the Right Hon. Robert Lowe, Viscount Sherbrooke* will be a revelation. To the general public he was only a Chancellor of the Exchequer, who, after a period of unsuccessful administration, was elevated to the peerage, and

sank into graceful retirement. Had Robert Lowe's real self been known, it would have gone far to redeem the seeming faults and failings of his public life. A brilliant student and debater at the Oxford Union he retained throughout life a fund of wit and playful imagination, as well as the studious habits of his early years. Dr. Jowett thus writes of him :—

"Seldom has any professed scholar coursed over so wide a range. He had read through the Hebrew Bible five times, and was always inclined to linger over the prophet Isaiah. At one time in his life he had studied German philosophy, which he by no means despised or condemned : he thought it a wonderful creation of the human mind, though his own ways of thinking inclined towards the opposite pole. The most difficult of Hegel's writings, *Die Phanomenologie des Geistes,* was the work which most attracted his attention. Then again he would return to old recollections of Sanskrit or he would occupy himself with Thucydides or Lucian."

RECENT PERIODICAL LITERATURE.

The June number of the *Contemporary Review* opens with an article on Ulster which may be regarded as a set off to the article on Home Rule contributed by Mr. W. E. H. Lecky to the May number of this Review. The writer, Mr. J. G. Colclough, deals chiefly with facts and figures, which he has collected from blue books and parliamentary returns, and his object is to show that the statements now being made regarding the prosperity and progress of Ulster and her superiority over the rest of Ireland are based on no firm foundation of fact. Mr. Colclough evidently writes with a good deal of animus, and we are not prepared to allow that his inferences from the statistics which he brings forward are in all cases legitimate, but there can be no doubt that his figures prove that the superiority which is claimed for Ulster by Unionist politicians and newspapers is in many particulars much less decided than it is by them represented to be, and that in some respects the northern province is behind the provinces of Leinster and Munster.

Mr. John Rae contributes a very able and to us convincing article on 'The Eight-Hours Day and the Unemployed'. He says that the eight-hours day is usually preached both with most fervour and with most success as a gospel for the unemployed. Nor is this any wonder, he says, for what surer or easier way can there be of making work for the idle than cutting a few hours off the work of the busy? But however attractive and plausible this way of providing employment for the unemployed may at first sight appear, it is entirely illusory. In the first place experience has pretty conclusively shown that the introduction of shorter hours may not only not diminish the productive capacity of the labourer but may even increase it; and in the second place the illusion is based on the economic fallacy which leads "many persons to think that they will all increase the wealth they individually enjoy by all diminishing the wealth they individually produce, and they look for a great absorption of the unemployed to flow from a general restriction of production, the very thing which in reality would have the opposite effect of reducing the demand for labour, and throwing multitudes more out of employ." In an article contributed to this Review two or three years ago Mr. Rae showed that a reduction of the hours of labour did not have the effect of diminishing the productive

capacity of the labourer, and in the present article he describes the operation of the Ten Hours Act of 1848 for the purpose of showing that, whereas according to the calculations of certain advocates of the eight-hours day the Act ought to have made room for 90,000 extra workers, it could not possibly have made room for a thousand, and most probably did not make room for a score. Since that time reductions in the hours of labour have again and again been followed with similar results. Therefore, though Mr. Rae is strongly of opinion that a general adoption of an eight-hours day will be of immense benefit to the working class and to the nation generally, he is firmly convinced that it will not make any serious impression on the number of the unemployed. Thus the most popular and trusted argument in favour of the eight-hours day constitutes really its only serious practical danger.

Two articles deal with 'The Church in Wales'. Mr. Thomas Darlington looks at the question from a historical point of view. He says that the history of the Church in Wales teaches one lesson very plainly—namely, that whenever the Church has acted in sympathy with Welsh ideas and sentiments, she has been able to command the enthusiastic devotion of the Welsh people, and that when she has failed to attract their homage, it has been owing to an Anglicising and anti-national policy, thrust upon her chiefly by her English rulers. He does not admit that her weakness is due, as some maintain, either to the poverty of her endowments or to the bi-lingual character of the population. As to the present position of the Church in Wales Mr. Darlington says there can be no doubt that it shows advance on the position of a generation ago. There has been real reform and consequent progress, and there is every reason to believe that the Church will in future years fill an honourable place in the national life of the principality. But there is no prospect of her ever holding the position of supremacy which she covets and claims as her right.

The Right Rev. Bishop Bromby deals with the subject from a different point of view. He wishes to protest against the rancour and the bitterness that have been imported into the discussion of the Suspensory Bill, and brings forward his experience when Bishop of Tasmania as affording a precedent which might well be followed on the present occasion. By what was known as the State Aid Commutation Act a large proportion of the endowments in Tasmania were saved to the Church, and Bishop Bromby thinks a similar measure founded on compromise might in the present case prove the greatest benefactor both to the State and to the Church.

Dr. E. J. Dillon writes on 'The Primitive Gospel'. "Now-a-days," he says, "no impartial critic, or even enlightened theologian, holds to the once general belief that the four Gospels of the Christian canon either headed the list of written narratives of the living and working of Jesus, or absorbed the vast mass of tradition which speedily gathered around His name. Amid much that is grown dim and indistinct athwart the mellowing haze of ages, we now clearly discern that the Gospels which have come down to us are neither the first nor the last links of the series of written sketches in which the features of the Son of Man were limned." Dr. Dillon first gives some account of the relations of the Synoptic Gospels to each other and of the arguments for the priority of Mark's Gospel. He then points out that even Mark's record cannot be regarded as the primitive story, and proceeds to describe the extent of our knowledge of what may be called the 'Primitive Gospel'. On this question much light has been shed by the discovery in Fayoum of a fragment of a primitive fifth Gospel and by the more recent discovery of the Gospel of St. Peter. The Gospel of St. Peter, says Dr. Dillon, belongs unmistakably to the Synoptic type, and the fragment discovered in Fayoum is a small portion of an ancient Greek translation of a Collection of the Sayings of the Lord. This Collection or Primitive Gospel Dr. Dillon takes to be the

main source not only of the Gospel of Peter but of the three Synoptics as well.

In an article entitled 'The Prospects of the Civilised World' the Rev. J. Llewelyn Davies reviews Mr. C. H. Pearson's recent book on *National Life and Character*. He thinks that no one can read this book without being excited and disquieted by it. "The extraordinary range of knowledge exhibited in it must quickly awaken the reader's respect; and he will be impressed by the keenness and originality of observation, the philosophic calmness, the apparent disinterestedness and openness of mind, with which tendencies are traced and probable results indicated." But, says Mr. Davies, what will probably astonish the reader most is the successful way in which Mr. Pearson conceals any interest he may feel as a fellow-man in the doings and fortunes of mankind. Almost the only sign of warmth is in the angry bitterness of his remarks on the Churches and theology. What precisely was the author's object in writing the book Mr. Davies professes himself unable to make out. Mr. Pearson holds out a dismal prospect to humanity, especially to the Aryan race and those who profess the Christian faith. The general thesis which he develops is that the changes of recent years are not only inevitable but good and desirable; and that they all tend to degeneracy and decay. But there seems to be one thing that will prevent many people from reposing much confidence in his prophecies. In developing the argument of his book he takes the line of treating the Lord God as a cipher. Those, therefore, who recognise the hand of Providence guiding the affairs of men will refuse to be moved by Mr. Pearson's gloomy predictions, and will also refuse to believe that the pursuit of what is just and humane will injure the higher interests of mankind and accelerate the decline of the civilised world.

The author of the 'Policy of the Pope' replies to Father Brandi's criticism of his article on 'The Pope and the Bible'. In this reply the anonymous writer gives further proof not only of his own ability but also of the strength of his position; and the Jesuit Father will find it no easy task to uphold his contentions and sustain his charges. The author of 'The Policy of the Pope' says that Father Brandi's rejoinder, while it contains remarks on all manner of subjects, fails to deal with the main points in dispute; and even accuses his adversary of having made personal assertions against him, which he must have known to be groundless, in order to divert attention from the grave issues between them.

In 'A Conscript's View of the French Army' Mr. Hilairé Belloc gives his opinion, based on experience as a conscript, of the working of the system of universal conscription. Mr. Thomas Arnold contributes an article on 'King John and the Abbot of Bury', in which he gives an account of a document, 'De Electione Hugonis', recently published for the first time. Phil Robinson takes his readers into 'The Poets' Garden', and discourses in a pleasant way of violets, primroses, daisies, snowdrops, daffodils, and other flowers honoured by the poets. An interesting contribution to the present number is a series of verse translations from the *Hecuba* of Euripides, done by Mr. Gladstone at the age of eighteen.

The *Nineteenth Century* for June does not contain any contribution of very wide interest. It opens with an article by Dr. Martineau upon 'The Gospel of Peter'. There is no doubt that the newly discovered fragment has an important bearing on the problems of the origin and relationship of our Synoptic Gospels, and of the authorship of the fourth; but *how* it affects them, it is, in Dr. Martineau's opinion, still too soon to say. There are some important characteristics of the fragment which seem to indicate that the author was acquainted with our Fourth Gospel. On the other hand, however, the fragment presents not a few peculiarities of such a nature as to render it almost incredible that the author should have known and used our Fourth Gospel as an authoritative

narrative. The appeal to the fragment as a new witness to the pre-existence of the Fourth Gospel must, therefore, says Dr. Martineau, be disallowed. Converging lines of evidence seem to point to A. D. 130 as the approximate date of the fragment. There is, first, the use of it by Justin Martyr; what Dr. Martineau believes to be established beyond reasonable doubt. This would prove that the Gospel of Peter existed in A. D. 150. There is, in the next place, the Docetic tendency of the fragment, which takes us back some twenty years farther. And, finally, there is the use of the phrase 'the Lord's day'—a phrase which was unknown, according to Dr. Martineau, till some time in the first quarter of the second century.

Mr. A. P. Sinnett writes a reply to Prof. Max Müller's 'Esoteric Buddhism', which appeared in the previous number. He complains that in basing his attack upon theosophy mainly on an unfavourable review of Madame Blavatsky's career, the Professor is unjust to his subject Theosophy no more stands or falls with Madame Blavatsky than astronomy does with Tycho Brahe; and the friends of Madame Blavatsky are doing the worst service they can for theosophy when they pin her name to the system. That is satisfactory. Let it not be understood, however, that Mr. Sinnett accepts the unfavourable view of Madame Blavatsky's character. The esteem in which she was held to the last by a devoted body of friends, whose contributions to literature show that they were no weak-minded dupes, is a brief but emphatic refutation of all unjust accusation. And as for her freely embellishing her manuscripts with quotations from a language, the very alphabet of which she scarcely knew, that is a phenomenon for whose understanding there is required a comprehension of many curious human capacities altogether outside the scope of Prof. Max Müller's scholarship.

Madame Blavatsky aside, what about Esoteric Buddhism? Prof. Max Müller says that the teaching current under that name has no warrant in the authoritative writings of Buddhism. Mr. Sinnett replies that of course this is to a large extent the case; otherwise, the teaching would not be esoteric. At the same time there are passages in the public writings of Buddhism which clearly imply the existence of a body of esoteric doctrine, and others which are intelligible only to those who are in possession of the key which esoteric doctrine supplies. Mr. Sinnett gives two examples. Prof. Max Müller will have nothing to do with a body of doctrine that professes to emanate from 'Mahâtmas on the other side of the Himalayas'. That is childish, says Mr. Sinnett. The Professor may know nothing about about the Mahâtmas. But that is no reason why he should not examine on its own merits the teaching which is referred to them. To give him every opportunity of doing so, Mr. Sinnett proceeds to supply a succinct statement of theosophical doctrine. The readers of the *Nineteenth Century* will examine it on its own merits, and some of them will remember that not so very long ago certain facts which were proclaimed as demonstrating the reality of the theosophical scheme of the universe were scrutinised by honest and truth-seeking men and were found wanting. That does not disprove the scheme; but the fact should not be forgotten.

THE June *New Review* is certainly not brilliant. Indian readers can scarcely even with effort take delight in such articles as 'Public Slaughter-Houses; A Suggestion to Farmers', 'Middlemen and Parasites', &c., however valuable and suggestive may be the remarks. The Review opens with a 'Study in Character: H. R. H. The Duke of York, K.G.' It is naturally laudatory.

"In all things Prince George is thoroughly English, in disposition, in temperament, and ways, an early riser and of active habits; punctual, methodical, rarely leaving a letter unanswered for a day though naturally he has a very large correspondence; full of humane sensitiveness to the sufferings of others, and therefore likely ever to sympathise with and respond to, the needs of the masses of his fellow-countrymen."

Mr. George Moore is extremely sarcastic in 'Our Academicians and their Associates'. Mr. Moore flourishes the tomahawk with delightful impartiality. The Academy was never in such low water. Sir John Millais has sunk past the lowest. Sir Frederick Leighton was never less interesting than he is this year. Mr. James Sant's picture is neither better nor worse than an advertisement of corsets in ladies' papers. The King's Libation, by Briton Riviere, would do well as a page illustration in the *London News.* Last year Professor Herkomer's portraits were like German cigars; this year his portrait of the Duke of Devonshire is like a bad German cigar. Last year Mr. Marcus Stone seemed to have in hand an invention for painting by machinery; this year he has completed his invention. Mr. Alma Tadema goes on as usual; he possesses the same unvarying degree of excellence as copy-book headings. "Oil painting survives in a way, but artistic education and publicity have reduced art in England to its last gasp."

Mr. Andrew Lang in his review of the month's literature confesses to a growing belief in the Psychical Society. "Almost (but not quite) they persuade me to be a Psychicist." Why his conversion should be so tardy and so reluctant it is difficult to see. The Psychical Society seek only to apply scientific methods to the whole range of abnormal phenomena in the shape of trance, dream, and unexplained foresight. Mr. Lang admits this. "The scientific have pooh-poohed, set it down to rats, fancy, liver—and these agencies do not nearly cover the whole field." "I have always been of Hamlet's opinion about Horatio's philosophy and that of Professor Huxley. There is a great deal more in heaven and earth than these critics take into account, and Mr. Myers' argument in favour of applying scientific methods to the abnormal is really unanswerable."

THE *Westminster Review* contains an able article from a lady's pen, on the writings of Mr. Robert Louis Stevenson. The most interesting part is her discussion of his essays, which she claims show him to be "a lineal descendant of Montaigne." She considers them to be the most fascinating essays that have appeared in England since the days of Charles Lamb—the most delightful of the discursive, fanciful, frankly egotistical description, dealing with human relations, with sentiment, conduct, or mental experience, with the essence of literature rather than its accidents or objective manifestations. The tendency to extravagance which appears from time to time in his work may be a failing, and yet it is a source of charm, for it is a form of humour, of high spirits, too transparent to be really misleading, while it gives unexpectedness and freshness to his work. His striking and picturesque use of words is, of course, praised as it deserves, for "racy Saxon monosyllables, close to us in touch and sight," and "long savoursome Latin words, rich in second intention," to quote Mr. Pater's delightful phrases, are chosen with perfect discrimination to give the fitting colour to every passage.

The Rev. A. S. Newman contributes a carefully written paper on cremation, briefly sketching its history and then discussing how far it can be recommended for adoption in England. Religious considerations have greatly influenced people in disposing of their dead. The Jews of Palestine, for example, adhered strictly to the national custom of burial, and on no account broke through it unless the occurrence of a plague compelled them, much against their will, to cremate the corpses in the valley of Tophet. Modern Continental Jews, on the other hand, have largely adopted the process of cremation, perhaps partly owing to their increasing cosmopolitanism, but also because so many of them have abjured their ancient faith. The Christian Fathers objected to cremation on the ground that it seemed to them to show a tendency to treat with disrespect "the image and workmanship of God." Cremationists, however, protest that they have no desire to treat any corpse with indignity, and urge the adoption of the practice in England because of the overcrowding in

large towns and the consequent difficulty of providing burial grounds near at hand, and also because of the risk of infection and contagion from diseased corpses. Probably the only valid objection to cremation is that in cases of poisoning there could be no detection of crime when once the body had been cremated.

Mr. T. J. Macnamara writes on 'The Superannuation of State School Teachers', criticising the recommendations of the Select Committee on the subject from the point of view of the teachers. Mr. Lawrence Irwell contributes a rejoinder to Mr. Haultain's criticism of his paper on 'The Present Position of Canada' which appeared in a recent number of the Review, and Mr Percy A. Hurd follows in the same line with a paper on the Newfoundland crisis.

The June number of the *Fortnightly Review* contains the goodly number of fourteen articles, but perhaps their titles give a larger promise of interest than their contents fulfil. The opening article deals with 'The Bank Panic in Australia', and it is comforting to all who are not shareholders or depositors to be assured on the authority of Sir Julius Vogel that "the financial crisis through which Australia is passing, though productive of much misery to individuals, is not unlikely in the end to be productive of good to the commonwealth as a whole." 'The Currency Crisis in the United States', which forms the subject of the second article, must be a very grave one indeed if the passing of the bill that has led to it can be truthfully characterised in the following terms: "If this step was taken without full appreciation of the results that were to follow, it was a piece of delirious folly; if with full consciousness of the consequences, it was, on the part of the creditor classes, nothing less than an act of treason against the human race." The article, 'Drink and Crime', by Archdeacon Farrar, is a reply to one that appeared in a previous number of the Review, and it exemplifies the controversial rather than the judicial frame of mind. Such an article, written with the best intentions, is in danger of harming rather than helping the good cause it champions. A perusal of it leaves the impression, rightly or wrongly, that agreement with it commits one to the positions: that drinking and drunkenness are one, that all the vice and crime in the country, with the exception of an inconsiderable fraction, arise from intoxicating liquors, and that when the drink traffic has been abolished the millennium will straightway be here. Mr. Stanley contributes from his notebook a selection of 'African Legends' related by his trusty dark companions round the evening camp fire. The one dealing with the 'Creation of Man', although in the main far remote from and far inferior to the Scriptural account, has several minor touches in it that remind us of the narrative in Genesis. The article entitled 'Interstellar Ether', by Professor Lodge, is a brief but clear and interesting statement of the evidence for the existence of a space-pervading ether. It does not manifest its existence, as every other form of matter, whether solid, liquid, or gaseous, does, by resistance. "Not only can our bodies move through it, but much larger bodies, planets, and comets, can rush through it at prodigious speed without showing the least sign of friction." In this dilemma the senses of sight and of temperature come to our aid. The radiations of light and heat from the sun could not be transmitted through the intervening space by any of the grosser forms of matter, and would be transmitted all the same in their absence. They must therefore be transmitted by a medium *sui generis*, and 'the ether' is the name given to that medium. Professor Lodge suggests that the ether may be the medium through which the forces of gravitation and cohesion act.

There is an article on 'The Poor Children's Holiday', by Lady Jeune, and a brief tribute to the memory of John Addington Symonds, by Mr. A. R. Cluer. 'The two Salons', 'Le Secret du Precepteur' 'The Unification of the City', 'The Comedie-Française in London', 'The Royal Academy', and 'The Empire and its Institute', are the titles of the remaining articles.